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Cover: That Luang, Vientiane, Lao PDR (2003), photo by Jonathan Rigg.

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NEWS

UK Southeast Asianists

Dr Rebecca Elmhirst (University of Brighton) is currently working on two projects, both involving fieldwork in Indonesia. Earlier this year she visited Lampung Province for work on a three-year project on 'Revisiting Gender in Development: complex inequalities in a changing Asia (2011–2014)' which is funded by the Research Council of Norway and led by Ragnhild Lund, Department of Geography at the Norwegian University of Science and Technology (NTNU), and includes partners from the Asian Institute of Technology (Thailand), Beijing Academy of Social Sciences, Nordic Institute of Asian Studies, University of Malaya and the Universiti Sains Malaysia. Within this project Becky is working alongside Bernadette Resurreccion and Shanthi Thambiah on case studies that examine questions of displacement, resettlement and multi-local livelihoods. A second project involves work on migration, migrants and floods in ASEAN countries, and is being led by colleagues at Chulalongkorn University in Bangkok. It involves the development of a conceptual and methodological toolkit that will facilitate case study research in Lao PDR, Thailand, Cambodia, Burma, Indonesia and the Philippines.

In August 2012, Becky presented a paper entitled 'Gender in Asia: privilege, anxiety and erasure in transnational feminist research' at the Nordic Gendering Asia Network (GAN) workshop in Trondheim, Norway. Whilst in Trondheim she also gave a guest lecture to faculty and graduate students at the Norwegian University of Science and Technology on 'New feminist political ecologies'.

Professor Roy Ellen (University of Kent) delivered a paper on 'Conceptualising "core" medicinal flora: a comparative and methodological study of phytomedical resources in related eastern Indonesian populations', at the International Congress of Ethnobiology, Montpellier, France, May 2012.

Professor Matthew I. Cohen (Royal Holloway, University of London) was a research fellow at the Netherlands Institute for Advanced Study in the Humanities and Social Sciences during the academic year 2011–12, working on a book on colonial modernity and the performing arts in Indonesia. During August 2012, he conducted three weeks of practice-led research in Cirebon and Indramayu on *wayang golek cepak*, a rare form of rod puppet theatre that enacts local history.

Matthew gave the following presentations in the past few months: 'Ritual, site, locality and context in Indonesian performance', keynote address at the international symposium 'Shifting Dialogues: the Politics of Site, Locality & Context in Asian Performance and Visual Arts,' Academy of Fine Arts and Theatre Academy, Helsinki, Finland, 18 May 2012; 'Performing arts in Indonesia: colonial modernity to revolution', Leiden Southeast Asian Seminar, KITLV, Leiden, the Netherlands, 14 June 2012; 'Avant-Garde theater and performance in Indonesia under the Japanese Occupation', at the international workshop 'It Starts Now: Performance Avantgardes in East and Southeast Asia,' Asian Research Institute, National University of Singapore, 27–28 August 2012 and most recently, 'Multiple modernities and the performing arts in Indonesia', at the ASEASUK Conference, Durham University, 7–9 September 2012.

Dr Annabel Teh Gallop (British Library) reports that the travelling photographic exhibition arising out of the ASEASUK-BIAA research project 'Islam, Trade and Politics across the Indian Ocean' was launched at the British Academy on 30 May 2012, and has since been shown at SOAS Library and at the Oriental Museum in Durham. It is currently on display at Highfields Community Library in Leicester and is due to travel to Cambridge, Leeds, Exeter and back to London over the coming year (for schedule see: <<http://www.ottomansoutheastasia.org/exhibition.php>>). From 14–18 May 2012 Annabel visited Istanbul to inspect original letters from Southeast Asia currently held in the Prime Ministry Ottoman Archives, for her current research into Ottoman influence on Malay diplomatics. A volume

of selected papers from of the final Workshop of the project, entitled 'From Aceh to Anatolia: Ottomans, Turks and Southeast Asia', is currently being edited by Andrew Peacock and Annabel, and will be published in the series *Proceedings of the British Academy*. Annabel has spent much of the year co-writing a book with Venetia Porter of the British Museum, *Lasting impressions: seals from the Islamic World*, arising out of the BL-BM travelling photographic exhibition of the same name, which toured the UK in 2010–11. The book and an exhibition of Islamic seals was launched on 27 September 2012 at the Islamic Arts Museum Malaysia in Kuala Lumpur, and on 28 September Annabel and Venetia gave a public lecture at the IAMM on Islamic seals.

At the South Asia Archive and Library Group (SAALG) annual meeting, Ancient Iran and India Trust, Cambridge, on 6 July 2012, Annabel spoke on the research project 'Islam, trade and politics across the Indian Ocean'. She has convened the seventh (starting at Leeds Aseasuk conference in 2003) and final panel on 'Malay/Indonesian manuscript studies', at the ASEASUK annual conference in Durham (7–9 September 2012) where she presented a paper on 'Ottoman influence on Malay diplomatics'. At the MANASSA International Symposium on Indonesian Philology at Universitas Gadjah Mada, Yogyakarta, 11–13 September, she gave a paper on 'The art of the Qur'an in Java', and at the EURASEAA conference in Dublin, at the panel on 'Southeast Asian Epigraphy' on 20 September she spoke on 'International epigraphic references in early Islamic seals from Southeast Asia'. On 25 September she gave a Visiting Scholar Lecture at the Institute of the Malay World and Civilisation (ATMA) at Universiti Kebangsaan Malaysia, Bangi, on 'The language of Malay manuscript art: a tribute to Ian Proudfoot and the Malay Concordance Project'.

Mary Austin (independent scholar) made a recent trip to Indonesia to research migrant domestic worker issues. Her research interests include migrant domestic workers in Southeast Asia with a focus on children and education.

Koh Sin Yee (LSE, doctoral candidate in urban geography) is researching tertiary-educated professional Malaysians in London, Singapore and returnees to Kuala Lumpur. She presented two papers at the National University of Singapore recently: 'Constituting citizenship(s) in a culture of migration: encounters and conversations with skilled Malaysia diasporas in London, Singapore and Kuala Lumpur', at the Faculty of Arts & Social Sciences (FASS) Migration Research Cluster on 9 October 2012, and 'State-led talent project and the neglected "Malaysian diaspora": whose diaspora, what citizenship?' at the workshop on *the 'Diaspora Strategies' of Migrant-Sending Countries: Migration-as-Development Reinvented?*, 5–6 November 2012.

Dr Fiona Kerlogue (Horniman Museum) has been working on UNESCO world heritage in Indonesia, especially in relation to the temple site at Muara Jambi, which has tentative listing for world heritage status; and on Indonesian batik, which has been granted world intangible heritage status. She made two study visits to Indonesia last year, one to Central Java, to assess the impact of status on batik enterprises there, and one to Muara Jambi to gather data. Fiona presented a paper on 'Muara Jambi: shifting perspectives on past and present at a heritage site' at the 5th International Indonesia Forum co-sponsored by Yale University and Gadjah Mada University, 9–10 July 2012.

Dr Carool Kersten (King's College London) is recipient of an AHRC Fellowship for the project 'Translating Islamic Values into Civil Society Practice: Indonesian Experiments in Creating a Cosmopolitan Cultural Islam' (January–October 2013). Carool was on a research trip for his book on 'Islam in contemporary Indonesia' and visited Jakarta, Bandung, Yogyakarta and Solo in October 2012. In Jakarta he was an invited speaker and gave a paper on 'What's in a name? Indonesia's liberal, moderate, pluralist Islam and its discontents' at the Center of Southeast Asian Studies-Indonesia, 13 October 2012.

Professor V.T. King (University of Leeds) is currently Eminent Visiting Professor at the Institute of Asian Studies (IAS) and Sociology-Anthropology at Universiti Brunei Darussalam (UBD). He is there

from August–December 2012 and will be returning for a further seven months from June 2013. He has responsibilities to develop the Institute's Borneo Studies research programme, to continue with his research on UNESCO world heritage sites and to assist in the training and development of early career staff there. He presented a public lecture on 29 September at UBD attended by the British High Commissioner and the French Ambassador on 'UNESCO in Southeast Asia: World Heritage Sites in comparative perspective' and then two seminar papers on 'The problem with areas: Asian Studies and regions' and 'The historical construction of Southeast Asian Studies: the UK and Europe'. He is currently organising a two-day workshop on 'Borneo Studies: the State-of-the-Art and Future Directions' to be hosted by the Institute of Asian Studies (30 November–1 December) with speakers from Sarawak, Sabah, Peninsular Malaysia, Kalimantan and Japan. He visited Kuching in September to talk with participants at the forthcoming Borneo Studies workshop from Universiti Malaysia Sarawak and the Tun Jugah Foundation. In June he visited Malaysia and the Philippines as part of the ASEASUK Research Committee-funded UNESCO project, and also presented a paper on 22 June at the Ateneo de Manila on 'UNESCO sites in Malaysia, Thailand and the Philippines'. He also attended the 11th Biennial Borneo Research Council conference at UBD on 25–28 June and presented a paper on 'Culture and identity: some Borneo comparisons' which will be published in revised form in the recently launched IAS/UBD Working Paper series, as paper No. 1, 2012. Terry's co-edited book with Park Seung Woo entitled *The historical construction of Southeast Asian Studies* is in press with ISEAS, Singapore. He recently served as external examiner for a thesis on the Punan Malinau of East Kalimantan by Lars Kaskija presented to Uppsala University and another on the Dayak-Madurese conflicts in West Borneo by Anika König presented to the Australian National University.

Dr Laura Noszlopy (Royal Holloway) is in Bali October–November 2012, researching children's dance performance for a forthcoming book chapter in Victor Emeljanow's book *Children and entertainment* (Palgrave Macmillan, 2013). The research has been

partly funded by an Evans Fund research grant from the University of Cambridge. Laura will be working closely with Ibu Raka Rasmini, one of Bali's most senior *legong* dancers, focusing on Raka's own experience as an international child star and on early international tours (both in relation to Laura's ongoing biography of John Coast, who 'discovered' Raka in the early 1950s), and on Raka's role as a dance teacher to this day. Laura will also be working on various contemporary *sanggar tari* in Bali.

Laura runs an editorial services business, www.katakata.co.uk. She works with graduate students, academic and mainstream authors, as well as NGOs and businesses, often with specialist Asian interests. In 2011, she also took the position of Managing Editor of i-lit, the new online journal of the Lontar Foundation, Jakarta. The journal seeks to promote global access to the best of Indonesian literature in (English) translation. She also continues in her role as Assistant Editor of *Indonesia and the Malay World*.

SOAS

Dr Carol Tan is chair of the Centre of South East Asia and **Dr Dana Healy** is currently head of Department of South East Asia.

Dr Justin Watkins is currently on research leave for a year after three years as head of department. He is working on a description of Sumtu Chin, an especially highly endangered ritual chanting and editing a book on mainland Southeast Asian linguistics with Alice Vittrant (Aix en Provence). He taught an intensive Burmese course (20 hours), 10–14 September in London and will be teaching another one in November in Barcelona (19–23 November).

Mr John Okell is teaching Burmese this year in Justin's absence.

Dr Kostas Retsikas recently returned to Java for a new project on Islamic economics as seen through zakat practices, and with the generous funding from the Economic and Social Research Council, he spent

12 months in Surabaya and Jakarta working with charities, donors, and recipients. A series of diverse yet closely linked themes have arisen out of these engagements, some of which fall well within the longstanding tradition of anthropological theorising regarding the gift, while others are more directly connected to issues of rights and justice as well as multiplication, profusion, and salvation. He is currently working on preparing this research for publication.

Kostas' monograph entitled *Becoming – an anthropological approach to understandings of the person in Java* was recently published from Anthem Press. The book falls within the tradition of anthropological theorising regarding the person, and takes inspiration from the philosophical writings of G. Deleuze. It comprises a critical intervention in the said literatures, develops new conceptual tools and reconfigures 'old' methodological strategies. As a thought experiment, it foregrounds and advances the concept of the 'diaphoron' person – a person who constantly differs from him/herself and who is always already involved in an unlimited process of becoming – as a new figure for considering the problem of the subject in anthropology. In addition, the book breathes new life into one of the most distinctive methodological strategies to be found in anthropology since its inception, re-invigorating the approach of 'total ethnography' in such a way that it is able to meet the challenges posed by living in a postmodern world. The volume is also an ethnographic monograph based upon qualitative research undertaken in the town of Probolinggo in East Java, Indonesia. It is the first book-length ethnographic study of this part of Java and its peoples, who identify themselves as 'mixed persons'. The book also re-thinks key categories of Javanese ethnography from a new and unanticipated perspective.

Kostas and his SOAS colleague Magnus Marsden have edited *Articulating Islam: anthropological approaches to Muslim worlds* (Heidelberg: Springer, November 2012). It analyses the role played by Islam in the social lives of the world's Muslims and tackles the thorny question of how, in the current political

context, anthropologists might continue conducting sensitive and nuanced work with Muslim communities. Its contributing scholars have long-term, specialist research experience in Muslim societies ranging from Kenya to Pakistan and from Yemen to China so comparisons are not confined to the Middle East or South Asia. There is also an afterword by a scholar of Christianity exploring the conceptual parallels between the book's key themes and the anthropology of world religions in a broader context.

Professor William Gervase Clarence-Smith is working on three research themes: 'Syrians' in colonial Philippines c.1860s to c.1940s, rubber in World War II, and global mules. For that on 'Syrians' he made research trips to Nazareth for oral information (2–5 July 2012), Washington DC, Library of Congress Manuscripts Division, and National Archives and Records Administration-II, 14–28 August 2012 and Durham University Library Special Collections, 'Abbas Hilmi II Papers, 6–7 September 2012. He delivered a paper on: 'Rubber: a neglected factor in World War II,' Institut Paul Bairoch, Université de Genève, Switzerland, 26 May 2012; a keynote address, 'Donkeys and mules in the Indian Ocean World: breeding and trade in the long nineteenth century, 1780s to 1918,' at a conference on 'Crossroads between Empires and Peripheries: knowledge transfer, product exchange and human movement in the Indian Ocean World', Ghent University, Belgium, 21–23 June, 2012; spoke as chief editor on 'Getting published in the *Journal of Global History*,' at the ASEASUK annual conference, Durham University, 7–9 September 2012; and on 'Islamic debates about the legitimacy of slavery: late mediaeval and early modern', at the conference 'Transcultural Perspectives on late Medieval and early Modern Slavery in the Mediterranean', University of Zürich, 12–15 September 2012.

Wasithee Chaiyakan is a new research student working on pan-Tai ideologies in Thailand's interwar textbooks (supervisor: W.G. Clarence-Smith).

CONFERENCE REPORT

27th Aseasuk conference Durham University 7–9 September 2012

With the bonus of sunny weather and the attraction of a cathedral city, the 27th Aseasuk conference (2012) hosted by Durham University was attended by more than 60 delegates from Britain, Europe, Asia and Australia. The last time that an Aseasuk conference was held in Durham was in 1995.

On the first evening, delegates were able to see the award-winning documentary, *Enemies of the People*, about the perpetrators of death (from foot-soldiers to Nuon Chea aka Brother Number Two) for the Khmer Rouge. Thet Sambath, an investigative journalist with the *Phnom Penh Post* spent ten years' of weekends befriending and recording the interviewees which broke 30 years of silence. Claudia Merli led the discussion and issues included whether the word 'genocide' could be applied to the killings when it was class-based, and other ethical points affecting researchers such as that the material gathered by Thet Sambath for 'historical knowledge' which he refused to hand over to the prosecutors of the Khmer Rouge trial was in any case appropriated by them.

Other highlights for the conference participants included a reception at Durham University's Oriental Museum where participants were able to see the travelling photographic exhibition, 'Islam, Trade and Politics across the Indian Ocean' that looks at trade links between Ottomans, Turks and Southeast Asia. The exhibition arose from a British Library sponsored research project of the same title which was administered by ASEASUK and the British Institute at Ankara (BIAA).

There were three other workshops: a museum one led by Craig Barclay and Claire Sutherland on collections and interpretation (see below), a gamelan workshop led by Paul Fletcher, and a publications workshop with Gerald Jackson (NIAS), William Gervase Clarence-Smith and Pauline Khng.

The dinner on Saturday evening was accompanied by music from the Durham Gamelan Society and dances by international performer Ni Madé Pujawati.

Aseasuk warmly thanks Durham University colleagues and student helpers for organising the event efficiently and with much humour and would like to mention in particular: Jonathan Rigg, Claudia Merli, Claire Sutherland, Craig Barclay, Rachel Grocke, Charlotte King, Wasana La-orngplew and J.J. Zhang.

The next Aseasuk conference will be in 2014 as there is the Euroseas conference in Lisbon in 2013.

The following reports from convenors cover the 10 panels and the museum workshop.

States, minorities and borders in Southeast Asia
Convenor: Claudia Merli (Durham University)

This panel explored the accommodation of ethnic diversity as a challenge that many countries in Southeast Asia deal with in the process of nation-building. Demarcation and maintenance of geographic and ethnic borders have been investigated by the presenters engaging historical and contemporary perspectives. At stake are the multi-layered meanings of intersecting politics, identities, and locations. **Roy Huijsmans (International Institute of Social Studies, the Hague)** and **Trần Thị Hà Lan (Medical Committee Netherlands-Vietnam)** presented a paper on 'Youth, the state and ethnic identity in the Lao-Viet borderlands', focusing on how young unmarried people of Pa Koh and Van Kieu ethnicity perform different linguistic abilities in relation to different identity contexts in the mountainous borderland, once non-state space, that Van Schendel (2002) termed Zomia. Nowadays, the presence of the state remains unclear and in-progress on the Lao-Viet border and is perceived differently by young people on both sides of the border. State institutions such as school and youth unions doubtlessly impact on the formation of individual and ethnic identities; nevertheless, young people perceive keenly the tension between ethnic identity and national

territory, with the state becoming, in a sense, a sponsor of ethnic identity.

Yi Li (SOAS) examined the 'Transformation of Yunnanese community along the Sino-Burmese border under colonial rule'. She reflected on the dual process of demarcating the territorial border between China and Burma and enforcing ethnic boundary and political orientation among the frontier inhabitants. The permeability of the Sino-Burmese border which allowed free movements of personnel, goods and capital, and the intrusion of explorers reporting on Yunnanese hospitality and culinary culture, turned into a rigid boundary with the British annexation of Burma in 1886. The establishment of the colonial administration pushed the Yunnanese to adopt a migrant identity in this new, multiethnic colonial state. On the other side of the border, the Chinese feared the threat of British colonial expansionism. Yi Li vividly illustrated the iconic and architectural representations of the Yunnanese community in Mandalay and lower Burma as it is recorded in photographs from archives.

The presentation of **Kun-hui Ku (National Tsing Hua University)** on 'The legal status of Pingpu in Taiwan and Sino-Native in Sabah' drew a comparison between the differing politics for the recognition of minority status fielded by the two groups (of colonial creation), and the corresponding nation-states' responses with limitations on recognition in Taiwan and non-limitation in Sabah. The Pingpu submitted their case to the United Nation Human Rights Commission in 2010, following rejection of their request of inclusion to the Taiwan's Council of Indigenous People. Their plea needs to be considered in relation to the growing number of new groups recognised in the past decade (Thao, Truku, Kavalan, Sakizaya and Sediq). In Malaysia, the Sabah constitution grants recognition of native status to anyone who can trace back to native ancestors, providing the category of 'Sino-Native' for those Chinese of native mixed marriage.

The panel closed with **Claudia Merli's** presentation 'State, minorities and borders in Thailand'. She went

through the construction of certain images of people living at the periphery of the Thai nation-state by means of statistics and visual presentations of statistics in government documents. People living in the border provinces of Thailand, in the north, northeast and south were historically perceived as politically troublesome (the northern minorities prone to the influence of communist insurgency, or the southern irreducible separatists). These areas are nowadays marked as problematic in terms of excessive population growth and fertility rates, defying the family planning programmes. Identity was here explored as a means to organise peoples in groups by way of bio-political measures.

Displacement and resettlement in Southeast Asia: everyday practices and perspectives

Convenors: Becky Elmhurst (Brighton University) and Liana Chua (Brunel University)

In this panel, speakers were invited to consider the small-scale workings, effects and experiences of displacement in the lives of Southeast Asian populations. Our starting point was to view displacement – both forced and voluntary – as having played an especially prominent role in the political, socio-economic and cultural developments of the last half-century. However, rather than focus on wider processes of commodification and dispossession, the panel considered the quotidian experiences of displacement and resettlement through a series of fine-grained case studies from settings across Southeast Asia.

Lesley Potter's (Australian National University) study of 'Oil palm and the new transmigration in Indonesia: examples from Kalimantan' discussed the Indonesian government's most recent iteration of its transmigration resettlement programme. She described a new paradigm guiding transmigration that includes greater involvement of the private sector (i.e. oil palm estates) and a desire to create 'spatial affinity' by the creation of new towns and cities. A central focus for Lesley's paper was a review of experiences in older and newer transmigration sites in Kalimantan, where newly settled transmigrants experience tremendous hardship. Her

paper showed how, following political decentralisation in Indonesia, some of these difficulties have become even more pronounced, pushing many transmigrants to attain livelihood security through increased mobility and flexibility.

In her paper on 'Moralities and modernities: shifting meanings of migration in a liminal Sarawakian space', **Liana Chua** used a closely woven ethnography to show how the meaning of migration is contested in four Bidayuh villages being resettled by the state to make way for a new dam. Historically, migration has been seen by Bidayuh as a productive force, creating social and moral relationships between people and communities. Conversely, resettlement as envisaged by the state has had destructive effects, removing a sense of the reproductive potential of land, whilst also pitting villagers against each other. What is evident is the gradual and somewhat haphazard dismantlement of the spatio-temporal social and moral relationships that were historically embodied by the landscape. What earlier forms of migration produced, the resettlement scheme is now throwing into question.

Jennifer Alexander (ANU) and Fam Shun Deng explored the resettlement of the Lahanan long house community displaced by the construction of Sarawak's Bakun hydro-electric dam in their paper 'Contextualizing development: the politics of hope and renewal in the Bakun Resettlement Scheme, Sarawak'. Covering changes that had been experienced since 1987, the paper highlighted people's responses to displacement, and showed how resettlement and renewal in the following years aroused a different set of emotions founded upon nostalgia, the reassertion of local community identity and the struggle to survive in the new location.

Resettlement for a large scale infrastructure project was also a theme underpinning **Narae Choi's (University of Oxford)** paper on 'Impacts of displacement and resettlement on urban livelihoods and communities: a case study of the railway project in Metro Manila'. It drew a comparison between those that had been relocated to the suburbs from informal homes alongside the railway line in Metro Manila, and those who had fought to achieve security

of tenure, allowing them to remain in the city. In this context, mobility emerged as a coping strategy for those resettled, as people transited between Metro Manila and the relocation site, re-establishing even more precarious housing arrangements in the city. Return of this kind suggests that relocation is not simply a change of place of living, but total detachment from a complex web of long-term resource arrangements and social relations. Those that had remained in the city and had evaded relocation were in a better situation than those relocated.

Staying with the Philippines, **Bernadette Resurreccion's (Asian Institute of Technology, Thailand)** paper on 'Gender, floods and mobile subjects in low elevation zones of Quezon Province' also focused on the urban poor, this time in relation to displacements caused by cyclone damage and subsequent flood events in the area. Some of her respondents have been relocated to two resettlement sites, but continue to travel in order to maintain farmlands and in search of work. Hanging over their lives is a constant need to 'make a move'; in such a context, the ability to be 'mobile' marks a form of social differentiation, between those with and without the ability to live and work in multiple places. This contrasts with other local meanings attributed to immobility, where the possibility of fixity is an index of privilege. In the context of disaster relief and preparedness, the meaning of mobility is contested as institutional responses to disaster reinforce an aspiration for fixity, which may undermine the prospect of mobility as part of a coping strategy.

Deirdre McKay's (Keele University) paper – "Conforming to" place – development projects and the everyday performance of the state in the northern Philippines', also explores the ways in which everyday practices of development projects and programmes work to cut pre-existing mobility. Mobility and the extension of kin networks between places are important in creating communities and maintaining livelihoods within Ifugao society. Her paper described how the workings of particular development projects demanded 'presence' and

'fixity' in ways that contradicted peoples' mobility and the extension of their lives between different places. She shows how development initiatives paradoxically have the opposite effect to fixity, leading to accelerated mobility and emigration for work outside the country.

The final paper returned to Indonesia, where **Becky Elmhirst's** paper on 'Living with displacement and resettlement: morality, intimacy and multi-local ties in Lampung' described how 'settlement' in a local transmigration project is made possible only through serial and successive migration, as those resettled build livelihoods from across different locations. The paper focused on how such multi-local arrangements were made possible through emotional ties and forms of cooperation within the intimacy and interdependence of the family, recasting the importance of kinship ties. Holding these cooperative ties together is achieved through a range of 'family making' practices, which include religious festivals that require a return, and also material practices that signal the 'presence' of an absent family member in the form of mementos and photographs.

Whilst the papers offered very different perspectives on the question of resettlement and displacement, a common thread was the interplay and tension between fixity, which often underpins state-led forms of displacement and resettlement, and the necessity of mobility, which is either threatened by the exigencies of resettlement or is reworked as people respond to resettlement failures. What might be referred to as 'state simplifications' are a central factor in resettlement schemes: in focusing on everyday practices and perspectives, the papers and ensuing discussion were able to highlight how the politics and practices of mobility beyond the state are central for understanding how displacement and resettlement is experienced and conceptualized on the ground.

Political and economic developments in Myanmar
Convenors: Jurgen Haacke (LSE) and Richard Vokes
(Postgraduate Institute of Management, Sri Lanka)

Session 1

Jurgen Haacke's presentation was on 'Explaining the shifting consensus on US Burma Policy: the role of policy entrepreneurs', which examined the shift in US policy on Myanmar under the Obama administration towards one of 'pragmatic engagement'. It discussed the usefulness of several theories to account for this shift. Apart from geopolitical and economic factors the presentation highlighted the role played by key individuals keen to move beyond a simple sanctions-based approach.

Akkanut Wantanasombut (Chulalornkorn University) spoke on the 'Ant army: a significant mechanism of the Thailand-Myanmar smuggling trade'. He looked at the extensive legal and illegal trade across the Thai-Myanmar border and the people involved in this 'ant army'. He examined the reasons for the growth of this trade, the way it is financed, as well as its role in channelling remittance income back to Myanmar from Thailand. The presentation can be found at [www.dropbox](http://www.dropbox.com); login: akkanut@gmail.com; password: handsome_AK

Richard Vokes's 'Agriculture and rural development in the "new" Myanmar: prospects and challenges' questioned the extent to which the agriculture sector represented a 'low hanging fruit' that would respond rapidly to the ongoing reforms. While noting the sector's very considerable potential and its importance to improving livelihoods, a number of key challenges facing the sector were highlighted.

In 'A Myanmar-like political reform process in Vietnam? Exploring the possible', **Xuan Loc Doan (Aston University)** argued that despite growing pressure from below as economic growth had slowed, Myanmar-style political changes in Vietnam were unlikely in the foreseeable future given the nature of the regime, the lack of any recognised opposition and the lack of outside pressure.

Session 2

This was more of an open discussion, led by Jurgen

Haacke and Bo Bo, a Burmese PhD student (SOAS). The need to re-legitimise the regime, reduce Chinese influence, and prepare the economy for the establishment of the ASEAN Economic Community in 2015, were all discussed as factors that could help to explain the timing of the reforms. The speakers touched on the serious disagreement between legislators and the Constitutional Tribunal over the status of parliamentary committees and its members as well as other political developments. The limited experience of the opposition and the risk of it being seen as increasingly part of the system were noted in the discussion, and that further economic problems, such as land grabbing were emerging. The continued intense suspicion between the majority population and the minorities was also seen as a key challenge going forward, although it was noted by some that most of the minorities would accept a federal union as long as this embodied meaningful autonomy. Issues of growing inequality and the continued dominance of the army in both politics and the economy were also highlighted. It was surmised that while foreign investment was looking to exploit Myanmar's rich natural resource base, the fact that all such investment had to be undertaken in a joint venture with local business interests, was likely to entrench the existing elite.

Modern Southeast Asia in trans-regional and interdisciplinary perspective
Convenor: Pingjin Thum (University of Oxford)

This panel produced four papers which studied Southeast Asia from perspectives which reached beyond national and disciplinary borders. The first two papers focused on mainland Southeast Asia, and the second two on the Malay world.

"To cross or not to cross?" Trans-boundary border development in the Greater Mekong Sub-region', presented by **Gianluca Bonanno (Kyoto University)** focused on the development of border areas along the Sino-GMS borders, and in particular the establishment of border towns with hybrid characteristics with their own economic and social patterns. This, in effect, has created new communities with distinct characteristics that

separate these towns from the states that surround them. Bonanno explored the possibility of these hybrid identities as the basis for new broader sub-regionalisations. At the same time, he noted how these increased interactions and interdependence has not come freely and have sometimes been enforced upon these towns, whether through coercion or fear of isolation. This has disrupted indigenous livelihoods and the social fabric of these communities.

Thorn Pitidol (University of Oxford) presented 'Ineffective by assumptions? The real experiences in promoting community participation in rural Thailand'. Pitidol examined the concept of communitarian participation in a region of rural Thailand.

Exploring how the discourse of community participation shapes the practice of community development programmes, he noted how these programmes were shaped by very different expectations at the elite and community level, and argued that communitarian democracy should allow its adherents to assert the value of their collective identity and claim authenticity. This pointed to a paradoxical vision of democracy in which communitarian democracy was suggested as real democracy but at the same time became a way to reinvent a limitation to democratic participation.

Awang Azman Awang Pawi (Universiti Malaysia Sarawak) spoke on 'Between fact and fiction: rethinking Hang Tuah as Malay(sia) hero'. Using a variety of approaches, he deconstructed the concept of Hang Tuah as mythological hero. In particular, he discussed the politicisation of the myth and its inextricable linkage with modern Malaysian politics. The ways in which Hang Tuah has been politicised illustrates the pre-occupations of Malaysian politics. This led to a broader discussion of politics, and the usage of mythology for political gain.

Maria Pakpahan (University of Edinburgh) closed the panel with 'A tale of two countries: Indonesia – Malaysia in facing the challenge of secularism, demands for democracy and the national identity

saga'. In it, she discussed how religion and nationalism have, on the one hand, become deeply intertwined in the lives of Indonesians and Malaysians; but on the other, how demands for religiosity are easily sidestepped through creativity, neglect, or simple ignorance in the two states. From this, Pakpahan addressed the relationship of religion with democratisation, comparing the orientations and directions pursued by Malaysia and Indonesia.

Threatened orders: environmental, social and ideological

Convenor: Greg Bankoff (University of Hull)

The aim of this panel was to examine challenges to the established human order in Southeast Asia across a range of disciplinary perspectives that included environmental, biological, social and ideological among others. Four speakers rose to the challenge to produce a very lively and diverse discussion. The first speaker, **Jeyamalar Kathirithamby-Wells (University of Cambridge)** presented an overview of human responses at historic moments in Javanese history when the stability of the 'natural order' was challenged. She argued that the ways in which various societies attempted to reconstruct stability by ordering human affairs in harmony with nature have intersected inadvertently with scientific ideas and evolving popular notions of environmental conservation. **David J.H. Blake (University of East Anglia)**, the second speaker, examined the role of the current monarch of Thailand, Bhumipol Adulyadej, through the lens of Karl Wittfogel's hydraulic societies thesis. Drawing from empirical data collected during fieldwork conducted in the northeast of the country, he concluded that the king's power over water resources development was manifest but perhaps more decentralised than Wittfogel's original model suggest. The third speaker, **Dinita Setyawati (SOAS)**, explored comparative government forest policies in Indonesia, the Philippines and Malaysia. She showed how a combination of community involvement and strict government monitoring was the most effective means of restoring environmental integrity. The final speaker and panel coordinator, **Greg Bankoff**

(University of Hull), chose to examine threats to the built environment posed by earthquakes and the different forms that seismic architecture have taken to mitigate the risks. The panel was well attended and some intellectually challenging questions posed by the audience to the speakers.

Malay/Indonesian manuscript studies

Convenor: Annabel Teh Gallop (British Library)

This particular panel has been held at every ASEASUK conference since 2003 in Leeds and will be the last on its theme. Seven papers were presented, with three speakers from Malaysia, one from Brunei, and three from the UK.

The first session focused on epistolary studies with a presentation from **Hasyim Musa (Universiti Putra Malaysia)**, of a paper jointly written with Assoc. Prof. Adi Yazran Abd. Aziz of the same university, entitled 'An endearing epistle from a Dutch colonial governor to a Malay ruler in his dominion'. The paper presented a newly acquired Malay manuscript letter in the National Library of Malaysia (MSS 4049), from the Dutch Governor-General in Batavia to the ruler of Sambas, dated 1848, and analysed the constituent elements of this letter. In his paper entitled 'Malay in Nusatenggara Timur, an 1899 example', **Ulrich Kratz (SOAS)** introduced a brief sealed Malay document written in 1899 containing an agreement between two local rulers of Sumbawa. The evidence of this document suggested that at the turn of the 20th century Malay was still functioning as the medium of negotiation and diplomacy among the ruling elite of Nusantara. **Annabel Teh Gallop** then spoke on 'Ottoman influence on Malay diplomatics', discussing a few recently discovered 19th-century letters in Arabic written by rulers of Malay states to the Ottoman emperor in Istanbul, requesting help against foreign aggressors. The epistolary protocol applied to letters written in Arabic was evidently different from that for those written in Malay, and this paper questioned the extent to which scribes in royal Malay chanceries were aware of Ottoman diplomatics.

The second session was opened by **Haji Wan Ali**

Wan Mamat (International Islamic University, KL), who spoke on 'The Jawi script of the Terengganu Inscription: a study on palaeography and orthography'. The 14th-century Terengganu Stone is renowned as the earliest known inscription in Malay in the Jawi script, and Dr Haji Wan Ali presented some new insights into the forms of letters and the spelling system of this important inscription.

The next three papers all concerned Malay literary texts. **Ampuan Haji Brahim Haji Tengah (Universiti Brunei Darussalam)** spoke on 'A

preliminary study of a traditional Malay manuscript, *Silsilah Kerajaan Sambas dan Berunai*', currently held in the Brunei History Centre. He gave a synopsis of the contents of the text and its version of the genealogical links between the sultans of Brunei and those of Sambas, and compared this with the royal genealogy found in the better known *Silsilah Raja-Raja Berunai*, first edited and published by Amin Sweeney in 1969. In her paper, 'Historical criticism in Malay historiography from 16th to 19th century', **Tatiana Denisova (Academy of Islamic Studies, University Malaya)** discussed the 'criteria of reliability' used by Malay authors of historical texts to convey the relative veracity of their sources. The last paper, presented by **Vladimir Braginsky (SOAS)**, entitled 'The theme and variations: Turkish motifs in traditional Malay literature', identified four distinct categories of traditional Malay texts which included Turkic and Turkish motifs and images. The first group consists of early works translated from Persian which include Turkic characters or in which the action takes place in Istanbul. The second group is based on literary reconsiderations of the historically true episode of the Aceh embassy to Turkey. Particularly interesting is the third group which includes fantastic narratives of the Raja of Rum and 'political myths' of the origin of almost all Malay dynasties from Turkish ancestors, while the final, late, group narrates Russo-Turkish wars.

Sexualities in contemporary Southeast Asia: Thailand and Singapore as case studies

Convenor: Jun Zubillaga-Pow (King's College London)

The study of sexual and gender minorities in

Southeast Asia is a relatively new foray into academic institutions. Most of the research on this topic has focused on the maritime polities of Indonesia and the Philippines. With the recent publication of *Queer Bangkok* and *Queer Singapore* by Hong Kong University Press, the subsequent pair of countries covered in this panel thus reflects current academic interests vis-à-vis the turn of events in the region.

In his paper, **Atit Pongpanit (Naresuan University)** eked out the paradoxes between Thai Buddhist merit-making and the heteronormative shame of being different in the film *It Gets Better* by transgender filmmaker Tanwarin Sukkhasit. Next, **Art Mitchells-Urwin (SOAS)** introduced a Lacanian scheme of work for his imminent fieldwork. Steering clear of the well documented stories of Thailand's *kathoeys* or the same-sex nightclubs, he is interested in finding out how the locals view gay pornography despite its illegal status in the country. This paper shares an experiential theme with the next couple of presentations, which discussed how Singaporeans negotiate the postcolonial criminalisation of homosexuality. While **Jun Zubillaga-Pow** substantiated an argument of racial discrimination among the same-sex communities via online blogs and other information-sharing media, **Simon Obendorf (University of Lincoln)** exemplified a patriotic form of same-sex allegiances with the rise and fall of nationalised festivities, legalities and homophobic conscription. Questions on methodologies, terminologies and ethics were raised at the end of the panel, for which the participants would like to thank ASEASUK for their very generous sponsorship and hospitality.

Continuity and change in Southeast Asian performance **Convenor: Dr Margaret Coldiron (University of Essex)**

The panel set out to explore the changing face of performance in Southeast Asia past and present and invited papers that would examine both traditional and emerging performance forms and the impact of globalisation, new media, tourism and the traffic of transnational performers and performances. The six speakers presented work covering a wide range of

material from both mainland and island Southeast Asia.

The first set of papers examined transcultural influences and innovations in Indonesian performance. **Matthew Cohen (Royal Holloway, University of London)** set the tone with a paper on 'Multiple modernities and the performing arts in Indonesia', which explored the way that the diverse performance cultures of the Indonesian archipelago have interacted not only with one another but also with the wider world for centuries. Drawings and photographs demonstrating an astonishing array of hybridity in all branches of Indonesian performing arts, from brass bands in 18th-century Batavia to Japanese-influenced propaganda during the independence struggle, gave evidence of cultural interaction in performing arts that swirled between Indonesia, Europe, India, China and Japan. Colonial influence and tourism were, of course, important but touring performers, theatre companies and circuses from Europe and elsewhere in Asia also visited the archipelago giving rise to imitation inspiring the development of new forms. Thus Javanese groups performed Chinese Opera while hybrid genres like *ketoprak* and *drama gong* emerged. In addition, Indonesian performers toured with gamelan music and traditional performances that inspired and transformed ideas and practices in European music and theatre. The impact of new media (in this instance gramophone recordings and early cinema) hastened the processes of modernisation long before the internet and YouTube. The presentation refreshingly challenged the old binaries of 'traditional versus innovative, local versus national, indigenous versus cosmopolitan' and stimulated new ways of thinking about inter- and trans-cultural interactions both past and present.

Jun Zubillaga-Pow followed with a paper on "The transcultural turn of the Sundanese *angklung* in Singapore and Germany" examining the social and musical phenomenon of Sundanese *angklung* performance outside Indonesia. Amateur *angklung* groups in various German communities represent a rich mixture of nationalities and ethnicities brought together through a mutual interest in this traditional

Sundanese instrument. The ensemble nature of the performance gives rise to strong social bonds and is not necessarily spurred by an interest in Indonesia or its culture. The situation in Singapore is made more complex by the added element of politics and social engineering with *angklung* used in education as a means of encouraging 'harmonious' interaction in an ethnically diverse population.

Tiffany Strawson (Plymouth University) presented a reversal of the usual analysis of transcultural Southeast Asian performance with a paper on *Grup Gedebong Goyang* of Bali, a contemporary comedy ensemble comprising four white, middle-aged, expatriate women who perform in the Balinese language in a variety of contexts from traditional ceremonies to Rotary-sponsored charity events and on Bali TV. The group's unusual facility with the complexities of the local language creates both an alienating and a bonding effect with their Balinese audiences. The content of their material is designed to appeal especially to women, whose lives and interests are not usually addressed. The political nature of much *Gedebong Goyang*'s act is unusual and trades on their privileged position being both inside and outside of the culture.

The second group of papers all addressed traditional dance-drama forms in Thailand, Cambodia and Bali. The little documented genre of Balinese *gambuh*, a court dance-drama form, was the subject of **Margaret Coldiron's** paper based on ASEASUK-funded field research conducted in 2010. The paper addressed much contested issues relating to the history of the form and attempts at its 'preservation'. It compared the work of four ensembles examining variations in performance styles and differing perceptions of the cultural and religious significance of *gambuh* performance. This is ongoing research which it is hoped to continue with more extended fieldwork examining the largely undocumented traditions of *gambuh* performance in North Bali.

Phakamas Jirajarupat (Royal Holloway) charted the modernisation of traditional Thai performing arts through the example of Dr Seri Wangnaitham's adaptation of the novel *Phuchanasibtid*, performed as a hybrid dance-drama form, *lakhon phanthang*.

Phakamas considered the increasing popularity of the piece and its interaction with a changing social and cultural landscape as it was translated into other media, including film and television, and the response of traditional Thai performers to working in a new idiom of popular performance.

Finally, the independent scholar and journalist **Denise Heywood** traced the revival of the Cambodian classical dance tradition after the fall of the Khmer Rouge in a paper titled 'From ritual to entertainment: traditional dance performance and tourism in Cambodia'. It drew on research that contributed to her book (*Cambodian dance: celebration of the gods*) and went on to examine the contested and problematic role of tourism in both preserving Cambodian classical dance and undermining standards of performance and traditional associations with ritual.

Sovereignty, spirituality and nationality in SE Asia **Convenor: Claire Sutherland (Durham University)**

This panel set out to explore how individuals negotiate a sense of identity and belonging in an era of porous borders and globalisation. It asked how they make meaning of contested sovereignty in the likes of the South China Sea, and how spiritual practices and religious observance intertwine with nation-building and myths of ancestry. It explored these questions from interdisciplinary perspectives, drawing on both theoretical literatures conceptualising contemporary Southeast Asia and empirical studies of community practices across the region.

Lim Peng Han (Loughborough University) spoke on 'The Southeast Asian Peninsular Games 1959–75: celebrating sports and imagining nation-building' looked at the Games' historical contribution to nation-building through its athletes, iconography and media coverage.

Alex Grainger (SOAS) went on to discuss 'Colonial conceptions of sovereignty in Portuguese Timor', tracing their legacy in a Foucauldian analysis of contemporary attitudes to housing.

Edyta Roszko (University of Copenhagen) presented a paper on, 'The South Sea dispute: how "global" conflict becomes "local" and how "local" fishermen become global players' which studied the impact of the territorial dispute on an island community and its strategies for resisting or co-opting state policy.

Finally, independent scholar, **Thanh Nguyen**'s paper 'Maritime cults: Vietnamese identity development through spirituality' explored the intercultural connections found in Central Vietnam's border regions through a case study of whale cults and their political importance in relation to government control of the communities that practise them.

The subsequent discussion identified a common theme linking all the papers, namely that of performing sovereignty. The papers identified individuals' responses and in some cases, their strategic resistance to official framings of state sovereignty through the medium of sport, home-building, fishing, ancestor worship and gender roles, among others. This was agreed to offer interesting new perspectives on sovereignty and the participants discussed the possibility of a future joint publication.

Open panel: inter-disciplinary perspectives on power, authority and rights in Southeast Asia
Convenor: Jonathan Rigg (Durham University)

This panel contained five papers which, while from different disciplines, coincidentally all dealt with the broad theme of 'power'.

It opened with **Monica Janowski's (SOAS)** paper 'Human heroes, power and stone in the highlands of Borneo'. In this well crafted presentation, Monica recounted the story of Tukad Rini and Aruring Manapo Boong, the ideal couple for people living in the Kelapang valley in the Kelabit Highlands. Stories told about them are part of a larger corpus of stories about people living in a time described as 'joining with power' (*getoman lalud*). They are believed to have gathered, manipulated and utilised the life-force or power of the cosmos, *lalud*, for the benefit of their

kin and followers. Aruring Manapo Boong embodies the ideal female – growing rice successfully – and Tukad Rini the ideal male – ranging across the cosmos to make war and take heads, and defeating a powerful spirit tiger. Marks in stone associated with Tukad Rini's activities are scattered across the landscape in the Kelapang valley. Drawing on fieldwork carried out over the past twenty years, Monica recounted the stories told about Tukad Rini and implications that can be drawn to the way in which humans should live in the cosmos and with each other.

Lindsay Lloyd-Smith's (Sogang University, Seoul) paper 'The emergence of secondary burial in Southeast Asia' also drew on decades of work in Borneo, in this instance at the Niah Caves in Sarawak. Traditional communities of Southeast Asia have taken centre stage in pioneering anthropological studies of secondary burial. A concept underlying its concerns the symbolic link between the transformation of the corpse into dry bones, and the preparation of the soul for the journey to the afterlife. In his paper, Lindsay sought to explore the questions: how, when, and why did the practice of secondary burial emerge? Using a re-analysis of the spatial and temporal patterning in burial practice at two Neolithic cemeteries (3500 and 200 BCE) at the Niah Caves, his paper explored the transformation of funerary rituals that occurred c.1000 BCE which led to full secondary burial.

Wasana La-orngplew's (Durham University) paper was entitled 'Land grabs, land deals and the rubber boom in the Lao uplands', in which she explored the recent expansion of rubber in Luang Namtha province against wider debates over global land grabs. The fieldwork highlighted the complex and diverse processes of land control by which land deals are secured. Her research shows that investors employ different strategies to gain control over land. Most local investors do not have sufficient political and economic power to seek formal permission for large-scale investment. Instead they operate below the radar of the state, largely hidden from observation. Though the scale of villagers' land loss was much smaller than the areas being seized by

rubber companies, the fact is that it remains permanent land loss with major implications for villagers' access to agricultural land in the long term, and therefore on the future of small farmers' livelihoods. Such land deals are common in Luang Namtha and have been largely ignored in the literature.

Yue-Yi Hwa (Oxford University) drew together recent political dynamics in Malaysia and Singapore in a paper entitled 'Competing voices: authoritarian regimes and middle-class mobilisation in Malaysia and Singapore'. The question she addressed in her presentation was: 'Why have recent years seen cross-cutting mobilisation against the hitherto stable authoritarian regimes in Malaysia and Singapore? In contrast to predictions of stability in the literature, Yue-Yi argued that pro-democracy pressures have developed in each country with the emergence of a middle class that is neither ideologically nor financially appeased by the regime. She investigated this question using process tracing within each case, from the 1965 secession of Singapore from Malaysia to the present, with a variety of sources including census and voting data; economic policy documents; and party and government speeches.

The final paper was by **Sharon Advincula Caringal (University of the Philippines)** and entitled 'Spratly Islands: implications on regional stability and maritime security in the Asia Pacific region'. Sharon observed that the complex territorial dispute between China and the Southeast Asian nations over the Spratly Islands could undermine regional stability and maritime security. The island group is strategically located, rich in marine resources, and in oil and natural gas. In the past several decades, piecemeal solutions and palliative measures have been adopted but a lasting settlement has yet to be agreed upon by the claimants. In the light of China's growing economic, political and military build-up, various calls have been made for international organisations like the United Nations and Asean to moderate the dispute and facilitate multilateral talks. Her paper provided an incisive account of the potentialities and vulnerabilities of the Spratlys in the context of China's increasing assertiveness.

Museum workshop: developing the use of museum collections to support teaching and research in Southeast Asian Studies
Convenors: Craig Barclay (Oriental Museum) and Claire Sutherland

The workshop, organised around an object handling session, facilitated a lively exchange of views between subject specialists and museum professionals. Durham University's Oriental Museum has a relatively small collection of artefacts from Southeast Asia. When the museum was founded in 1960, acquisitions were focused on supporting teaching and research priorities within the University's Department of Oriental Studies. Southeast Asia was not central to this collecting policy. As a result, objects in the collection have been acquired largely through donation rather than as a result of deliberate collecting and reflect a willingness by previous curators to look beyond the core remit of the museum at that time. Today the museum has a remit to support teaching and research right across Durham University, the UK and internationally. The University has also committed to completely redeveloping all of the museum's permanent galleries. During 2014, level 2 of the museum will be refurbished to accommodate new displays ranging from the Himalayas, through South Asia and into Southeast Asia. Museum staff were therefore keen to explore three main issues: How the Southeast Asia collection can be used to support teaching and research at Durham and within the wider Higher Education community, how the new displays can be used to highlight current issues and research topics in Southeast Asian studies and finally, areas for future collecting. The session was structured around a series of questions related to these themes. Participants' reactions and suggestions were also triggered by handling a selection of objects from the collection. The workshop, which was followed by a guided tour of the museum, did a great deal to raise the Oriental Museum's profile among Southeast Asianists, while providing its curators with a wealth of expertise and insights on how to develop the museum's collecting and exhibition strategy for Southeast Asia. This will flow directly into the Museum's redisplay of its Southeast Asian collection in 2014.

OBITUARY



John Gullick, 1916–2012*

John Michael Gullick (who died at his home in Woodford Green, Essex, on 8 April 2012, aged 96) had careers in the colonial service, business and the law, and was the last in a remarkable line of Malayan scholar-administrators.

Born in Bristol on 6 February 1916, Gullick was not an obvious 'colonial service type'. His father was employed in the family wholesale coal factor business. His mother, who had been born in China, was the daughter of a medical missionary and at the time of her marriage had been training as a school-teacher. In 1932 the family business crashed and the Gullicks were plunged into genteel poverty. It was, as he would later recall, 'the heroic sacrifices' of his parents that ensured a good education for John and his siblings. Having attended a village school in Butcombe (Somerset), where one school-mistress taught all classes from 8 to 14 in a single room, he won a free place at Taunton School and then an open major scholarship in Classics at Christ's College, Cambridge, where he became captain of college boats and in 1938 graduated with a Double First.

Gullick had once aspired to be a doctor but a degree in Classics pointed to a career in administration. Recoiling from competitive entry to the Home Civil Service and seeing no future in the Indian Civil Service, he settled for the Colonial Administrative Service. His choice was influenced by an interest in colonial questions stimulated by mildly left-wing student politics. Notwithstanding a reputation for 'having ideas', Gullick was accepted by Sir Ralph Furse, the formidable Director of Appointments at the Colonial Office, and assigned to Uganda. On 22 July 1939, after a fourth year at Cambridge on the colonial service course, he embarked from Tilbury for East Africa, one in 'an uneasy quartet' of cadets with whom he enjoyed 'no very congenial company'.

Gullick arrived in Entebbe more or less as war was declared and was immediately given the job of cipher clerk and acting ADC to the governor, Sir Philip Mitchell. Much to his relief he was soon posted up-country as third assistant district commissioner, Teso District. Like most cadets, Gullick found district administration immediately and immensely satisfying. Unlike many colonial officers, however, he also possessed skills to handle the very different challenges of central administration. Indeed, the imperatives of wartime planning followed by those of post-war reconstruction and decolonisation, meant that he would spend far more of his colonial service in the secretariat than in the district office.

In 1940 Gullick was called up for military service with the King's African Rifles and participated in the Abyssinian campaign. When that was over, like many of his kind he was, as he put it, 'combed out to do military government', otherwise known as 'civil affairs'. This took him to Cairo, to Vichy-held Madagascar (in order to forestall its seizure by the Japanese) and finally to South East Asia Command. He spent much of 1945 at the Civil Affairs Staff Training Centre in Wimbledon as an instructor to those preparing for the re-occupation of Malaya, and in September he was part of the 100,000-strong invasion force. Although Operation Zipper encountered no opposition, Gullick would recall that the landings on Morib beach, Selangor were 'the

worst shambles I ever experienced during my time in the Army'.

During the six months of British Military Administration (BMA) in Malaya, Lieutenant-Colonel Gullick was the second most senior civil affairs officer in the west-coast Malay state of Negri Sembilan. His experience of military government elsewhere gave him the edge over other members of the BMA. On the other hand, he was painfully aware of his ignorance of Malay language and custom (*adat*). Needs must, however, especially when faced with post-war rural deprivation, Sino-Malay conflict and a pressing but convoluted problem of electing a new *undang* (ruling chief) in the district of Jelebu. Twenty years later, writing in praise of the second edition of Gullick's *Indigenous political systems*, R.N. Jackson commented: 'I surmise that Mr. Gullick in retrospect would wish that the book had been lying on his desk on the day many years ago when he first assumed duty as District Officer, Jelebu.' Gullick had looked forward to resuming duty in Uganda, but, by the time civil government was restored to Malaya on 1 April 1946, his outstanding abilities as an administrator were widely recognised and he was transferred to the Malayan Civil Service. Moreover, any hopes he may have had of returning to district work faded when he was posted to Seremban as state secretary of Negri Sembilan, and they vanished altogether two years later when, following the inauguration of the Federation of Malaya, he was appointed to the secretariat in Kuala Lumpur. It was here that he would spend the remaining eight years of his Malayan service.

Gullick realised sooner than many of his contemporaries that, whether they liked it or not, the future for the British in the MCS lay in the rapidly expanding central government. Although he would always insist, with characteristic modesty, that he was never more than a middle-ranking administrator, he played an important part in key initiatives of late colonial government. In the Defence and Internal Security Department he worked alongside O.W. Wolters (later Professor of SE Asian History at Cornell University) and received plaudits for his work as secretary to the Police Mission to Malaya (1949-50) which, in a move that would prove

significant for winning hearts and minds during the Emergency, shifted the emphasis from paramilitary to 'normal' policing. As British power waned and administration became an Anglo-Malay dyarchy, Gullick worked closely with the two principal Malay leaders. Dato Onn bin Jaafar (founder-president of the United Malays National Organisation and Member for Home Affairs) was Gullick's boss at the Rural and Industrial Development Authority (RIDA) in the early 1950s. Tunku Abdul Rahman (Onn's successor as UMNO leader and prime minister in waiting of independent Malaya) chaired the Malayanisation Committee of which Gullick was secretary in 1955-56. Gullick established excellent relations with each of these politicians, even though their temperaments and working practices differed markedly from his own.

In August 1956, with independence twelve months away, Gullick went on home leave. While he expected to return to Kuala Lumpur for at least another year in government service, he started to look for alternative employment. He was only forty and he and his wife, Pamela, whom he had met during the war and married in 1946 while in Seremban, had two children to bring up. Thus it was that during this period of leave he accepted an invitation from Sir John Hay to join the Guthrie group as company secretary. Hay had dominated the international rubber industry since the 1930s and, at 78, he still exercised total control over Guthries. Strong-willed and ruthless, Hay made the life of his company secretary pretty intolerable. Whenever he did anything of which Hay did not approve, Sir John would caustically remind the board: 'Mr. Gullick is a civil servant'. At least some members, however, preferred Gullick's approach and began to groom him as Hay's successor. Hay scotched their scheme and Gullick resigned in 1962. He was followed by four of the six directors in 1963 when Hay himself was deposed. Years later Gullick would publish an account of his time as company secretary in *The Planter*. In the 1970s he was invited back onto the board and it is a mark of how highly he was regarded in Malaysia that he retained his position for a further two years after the 'Dawn Raid' in 1981 when Guthries was nationalised by Pemodalan Nasional Berhad. His place was probably secured by Tun

Ismail Mohamed Ali (PNB's chairman and former Governor of Bank Negara) who had worked closely with Gullick during the latter's spell in the Federal Department of Economic Affairs in the 1950s.

After resigning as company secretary Gullick embarked on a career in law. Having qualified for the bar while on home leave in the early 1950s and entered Gray's Inn, he transferred to be a solicitor. In 1963 he joined a small City firm, E.F. Turner & Sons, who, incidentally, had once been the London solicitors of Sultan Ibrahim of Johore (r.1895-1959) although they had long since ceased to act for the Johore royal family. Gullick had risen to senior partner by 1974 when he left to spend the next twelve years working as a freelance lecturer in company law and practice to classes of students preparing for professional examinations. In 1987 he published what at the time became the standard text book on UK company law.

Meanwhile, he had become a scholar renowned for his socio-anthropological approach to the study of Malaysian history. Gullick's interest in social anthropology had first been fired during the colonial training course of 1938-39. British Military Administration in Malaya had provided material for an article on the election of the Undang of Jelebu, which appeared in 1946 in *MAN* (later the *Journal of the Royal Anthropological Institute*). Inspired by Professor Raymond Firth's *Malay fishermen: their peasant economy* (1946), he decided to pursue the subject in earnest. Consequently, when during his first home leave in 1948-49 he was detailed to attend a top-up course in colonial administration at the London School of Economics, he decided to enrol at the same time for LSE's diploma in Social Anthropology taught by Firth, assisted by Maurice Freedman. Thus began eight years of study which Gullick would interrupt on returning to Malaya and resume during home leaves in 1952-53 and 1956. The resultant thesis was published in 1958 as *Indigenous political systems of western Malaya*.

In *Indigenous political systems* Gullick described and analysed the political institutions of the Malay states of Perak, Selangor and Negri Sembilan on the eve of

British intervention in 1874. He applied his experience as an administrator and the methods of the social-anthropologist to historical sources. It was, as Christoph von Führer-Haimendorf put it, 'an essay in retrospective anthropology'. Despite its brevity (some 150 pages), its importance was immediately recognised. Edmund Leach, another LSE anthropologist, welcomed it as a refreshing contrast to the work of those grandes of Malay scholarship, R.J. Wilkinson and Sir Richard Winstedt, and foresaw its significance reaching far beyond specialist Malay studies. Despite carping over omissions and minor errors, even Winstedt acknowledged that it was 'a most interesting and valuable work'. Published as a paperback in 1965, translated into Malay in 1970, revised and reissued in 1988, *Indigenous political systems* became the starting point for anyone working on nineteenth-century Malay political culture, and it is a tribute to Gullick's leadership in this field that those who followed in his footsteps went on to blaze new trails.

By the late 1990s Gullick had published over 14 books. Some, such as *Malaya* in Ernest Benn's 'Nations of the World' series which went through several editions, were aimed at a wide audience. Others, based on meticulous research, were major additions to scholarship. Two large works in particular stand out: *Malay society in the late nineteenth century: the beginnings of change* (1987, paperback 1989) and *Rulers and residents: influence and power in the Malay States 1870-1920* (1992). Their common theme is the interaction of Malay communities and external influences in the early colonial period. They resemble *Indigenous political systems* in being anchored in contemporary records but they are less constrained by anthropological methodology. Until well into his 90's Gullick continued to publish pieces in scholarly journals and works of reference. His output included 16 lives for the *Oxford dictionary of national biography*, numerous articles in the *Journal of the Malaysian Branch of the Royal Asiatic Society* and important titles in the Branch's monograph and reprint series, notably histories of Selangor and Kuala Lumpur.

Gullick had joined the Malayan (later Malaysian)

Branch of the Royal Asiatic Society in 1947. He was a member of its Council in the early 1950s and more recently of its International Advisory Board, and he was the Branch's representative in the United Kingdom. He was a Fellow of the Royal Asiatic Society, a member of the Association of South-East Asian Studies in the UK and, as a Senior Research Associate of SOAS, during the 1980s and 1990s he was an active member of Ralph Smith's seminar on the Recent History of Southeast Asia. Over the years he examined PhDs for the Centres of SE Asian Studies at SOAS, Hull and Kent, and lectured at universities in London, Malaysia and Australia. In the 1970s he served a five-year term as deputy chairman of the governors of the London School of Economics. His contribution to scholarship was celebrated in 1999, when the Malaysian Branch brought out a *festschrift* in his honour; in 2001 when he was the first recipient of the Royal Asiatic Society's Award; and in 2008 when the Sultan of Selangor presented him with the JSM (Johan Setia Mahkota) which carried the title of Datuk, the Malaysian equivalent of a knighthood.

Unfailingly courteous and completely lacking in self-aggrandisement, John Gullick was a dispassionate commentator on Malayan administration and his part in it. His contribution to the recollections of colonial officials gathered by Robert Heussler for his major study of the Malayan Civil Service is exceptional both for its accuracy and for its shrewd but balanced judgments. These qualities together with an open-handedness were also hallmarks of his scholarship. Generations of students and scholars have gratefully acknowledged the unstinting generosity with which he would reply comprehensively and by return to any inquiry that came his way. Blessed with a phenomenal memory, John Gullick never indulged in nostalgia. He adjusted easily to the post-colonial world and embraced the electronic era. While in the twilight of his life he went back to reading Herodotus in the original, he kept up with modern literature on a Kindle.

A.J. Stockwell

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BOOK REVIEWS

LEE JONES

ASEAN, sovereignty and Southeast Asia
Basingstoke: Palgrave Macmillan 2012
262pp., ISBN 978-0-230-31926-4, hb £57.50

Reviewed by Jörn Dosch

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There can be no doubt whatsoever that Lee Jones has written one of the most original, innovative and thought-provoking books on ASEAN of recent years. The term 'page-turner' is not usually used to characterise academic works, but this analysis is so clearly and intriguingly written that it is hard to lay the book down. Even the most seasoned ASEAN experts will discover new facets to Southeast Asian regionalism in Jones' thoroughly stimulating monograph.

Jones builds a convincing and persuasive case showing that – simply put – non-interference as a proclaimed core norm at the centre of ASEAN's approach to intra-regional interaction (the so-called ASEAN Way) has in fact been a myth. 'ASEAN elites regularly invoke their mantra of "non-interference" to explain ASEAN's success as the leading

instantiation of third-world regionalism. Academics have almost universally accepted this mantra as fact, agreeing, whatever their other theoretical quarrels, that ASEAN states strictly adhere to their “cherished” norm’ (p. 2). Jones traces the history of ASEAN and, based on comprehensive case studies – three from the Cold War period (*Konfrontasi* and the foundation of ASEAN, Indonesia’s annexation of East Timor and the Cambodia conflict) and four from the post-Cold War era (the economic crisis of 1997–98, Cambodia since UNTAC, the road to East Timor’s independence and beyond, and ASEAN’s approach to Burma) – demonstrates that ‘ASEAN members have frequently violated the sovereignty of other Southeast Asian states’ (p. 211).

Jones does not deny the existence and importance of non-interference as a guiding principle in intra-regional relations but argues that the ASEAN states ‘do not hold to a rigid “Westphalian” view of sovereignty in all circumstances’ (p. 216). In reality, ‘the actual social practise of (non)interference is determined by the scope of the agreement among and the ideologies, interests and strategies of ASEAN’s dominant societal forces and the state managers operating on their behalf’ (p. 219). In a nutshell, here non-interference is not seen as the timeless and static norm as suggested by the mainstream social constructivist literature on ASEAN but a dynamic and ever-changing concept defined and practised as the result of, and in relation to, the hegemony of domestic structures and actors. The book not only makes an important theoretical contribution to the study of Southeast Asian regionalism as it transcends the great divide between social constructivism and neo-realism but, equally important, provides a valuable insight into the way that member states interact with one another.

Many publications on Southeast Asian regionalism – regardless of their specific theoretical angle – treat ASEAN as a collective actor, a bloc of nations. However, the Association’s remarkable ability to often speak with one voice in international relations should not be mistaken for a convergence of member states’ interests and strategies embedded in a rigid system of regionally agreed and internalised norms

and principles. After all ASEAN is not a supranational organisation but firmly based on inter-governmental cooperation. ASEAN is the sum of its parts and the equation that determines the degree of cooperation and, more specifically, decisions in favour or against interference, is constantly rewritten – depending on the specific constellation of national interests at any given point in time.

An important implicit finding of the book is that throughout ASEAN’s existence the role and interests of Indonesian elites has been central to both adherence and breach of non-interference in all of the cases discussed by Jones. By that, he provides new strong evidence for Indonesia’s status as *primus inter pares* in ASEAN, a popular hypothesis of pre-Asian Crisis writings on ASEAN that has since been neglected. At the same time, while Jones does a good job at revisiting and reinterpreting key events in ASEAN’s history – often strengthened through the use of previously unused or unknown archival material – not every finding and argument on ASEAN’s ‘sovereignty regime’ is as new and original as it might look like at first glance. For example, the link between stable domestic orders and the management of regional governance dates back to the early days of ASEAN and is closely associated with the now largely abandoned discourse on national and regional resilience. Thus, long before social constructivists and neo-realists claimed ASEAN as a favourite empirical hunting ground and at a time when the study of ASEAN was still dominated by functionalism, transactionism and related schools of the institutionalist spectrum, a scholarly consensus had already emerged that regionalism in Southeast Asia was not at least a means of protecting, safeguarding and stabilising domestic systems.

There are also sections in the book which seem to overstate the domestic perspective and – as the result of the national elites’ strong determination to use interference strategically – ASEAN’s international leverage. In the context of Vietnam’s invasion of Cambodia, Jones claims that ‘[h]ad ASEAN not stepped in at this point, the issue would likely have vanished from the international agenda, effectively legitimising the new situation’ (pp. 80–1). This

assessment, however, overlooks the Cold War and balance-of-power dynamics at the time and particularly the roles and interests of the US, the Soviet Union and China. Yet, Lee Jones' book would not be a great one, if it was not controversial in parts.

JOHN N. MIKSIC, GOH GEOK YIAN &
SUE O'CONNOR (eds)

Rethinking cultural resource management in Southeast Asia: preservation, development and neglect

London: Anthem Press, 2011

255 pp., xiv, figs, table, maps, photos

ISBN 9780857283894, £60

Reviewed by Michael Hitchcock
Macau University of Science and Technology

This very welcome volume opens with a lucid exposition of the topic by John Miksic. Using a remarkably few number of words the author explains why Cultural Resource Management (CRM) is potentially a problematic area. The goal of CRM may be the sustainable management of cultural resources, but this is often accompanied by a need to generate some kind of economic return. The encounter between development and conservation is often fraught as it brings together interests that are often in conflict. Miksic also notes that at the heart of this engagement lies the slippery concept of sustainability, which means different things to different people. Another stumbling block is the simple fact that not all heritage assets need to be developed with tourism in mind as some of these resources are not especially marketable.

This rich discussion moves on to a consideration of Urry's famous phrase the 'Tourist Gaze', which in Miksic's view can be positive in the sense of leading to greater awareness and appreciation or negative whereby those gazed upon suffer feelings of inferiority. Miksic's point – and it is a very good one – is that if people are taught what to expect from the Tourist Gaze then they will have the opportunity to make more informed decisions. Simply put, tourism is a double edged sword that transforms and fossilises, and restores and erodes, and the author's point is that culture is contested territory that is

made all the more vexing because of the huge pace of change in Southeast Asia; all the more reason to have a well considered collection of papers like this one. Clearly, there is a need to re-visit standard Western models of cultural resource management, but Miksic cautions about the need for more research before such revisions are made, pointing out the solutions will not only be found by looking inwards.

The book continues with a series of fascinating chapters, the first of which being Denis Byrne's well considered analysis of the potentially destructive – at least in a Western sense – practices associated with popular religion in Southeast Asia. He notes, for example, that any structure invested with divine power in Thailand risks being fragmented as worshippers take bits away with them. He reminds us that modernism and archaeology arose out of the Protestant Reformation and experience that Southeast Asia did not share and what might be regarded as the 'evil' of illicit digging is simply not seen that way by locals. In considering another archaeological topic, Michael Fleckers uses his considerable personal experience of underwater excavation to compare the policies and practices of Southeast Asia governments, including helpful comparative sections on Sri Lanka and Australia. In considering the commerce versus conservation arguments raised in the introduction he notes the practical response adopted by the Vietnamese government in the case of the Ca Mau wreck where multi-duplicates of ceramics were sold off to raise €3 million for the Vietnamese government after they had made their own selection. Fleckers also notes some policy weaknesses such as in Indonesia where large deposits have to be made by excavators to ensure that they follow the rules when in fact many simply choose not to. Interestingly, Malaysia is held up as something of a success story where joint ventures with commercial companies have led to important knowledge transfers.

In the following chapter Sue O'Connor, Sandra Pannell and Sally Brockwell consider the diversity of what comprises the cultural resources of Timor Leste. Not only is the island home to a non-Austronesian language that can be described as Trans New Guinea but it is also the site of some

distinctly Austronesian cultural forms associated with the *ratu* or clans that, according to legend, settled the island from neighbouring land masses. There are also living aristocrats, known as 'lords of the land', a title that this author encountered in eastern Sumbawa during the course of his doctoral fieldwork. Timor Leste is also richly endowed with burial sites and rock art and it is fortunate from the reader's point of view that this chapter is well illustrated. Not all of these cultural resources are of ancient vintage and the authors remind us of the importance of sites associated with Timor Leste's long struggle for self-determination.

Continuing with the subject of Timor Leste, Peter Lape and Randy Hert consider the state of archaeological research and how local populations understand it. Interestingly, they liken Indonesia's archaeology during its occupation to the colonial archaeology of the Portuguese noting that 'valuable' objects were carted off to Jakarta where previously they had gone to Lisbon. They then turn to a consideration of what the public(s) of Timor Leste might make of archaeology and reproduce the questions that they used to examine this and the analysis that came afterwards. What this reader found stimulating was the simplicity of the wording of the questions making it an inclusive as opposed to exclusive endeavour, and the results clearly show that there are correlations between age, education and gender.

The two chapters on Timor Leste are followed by five on Cambodia, the first being more general than the others. Son Soubert starts off by reminding us how big at 500 sq km the conservation area encompassed by the 'Angkor Zone' is. The author argues in favour of retaining its special significance with less developmental pressure than in surrounding areas, but this reviewer wonders how successful this will be. However, Cambodia may be something of a special case as debates on cultural resource began very early there under French rule and continue with an active role played by UNESCO, especially with regard to the creation of a cultural road (corridor) between many of the renowned mainland Southeast Asian sites. Chhay Visoth's focus is largely on the area

around Anlong Thom and again makes a special plea for restrained development while recognising how important it is for archaeologists to disseminate their findings among local populations. Chan Sovichetra's contribution makes a worthwhile contrast after quite a long focus on archaeology and turns instead to a consideration of the roles of handicrafts, museums and education in CRM. Phon Kaseka returns to archaeology but with rather more of a consideration of the diversity of threats to heritage from modern development pressure. The subject here is an enormous kiln and temples complex lying to the south of Phnom Penh, Cambodia's capital. The site was originally encircled by moats and massive earthen ramparts, some of which remain. However, a combination of soil mining, population expansion and the establishment of Sino-Khmer contemporary grave sites, as well as other pressures, all threaten the archaeology. Son Sophy closes the discussion on Cambodia with a consideration of the need to preserve the wooden built environment in Battambang province. Some of the buildings are very elaborate and are not fully understood today in terms of their aesthetics and iconography, which is why the author stresses the need to preserve them to allow further research.

After a lengthy sojourn in Cambodia, the book moves its focus to Myanmar where Goh Geok Yian analyses the performing art tradition of *zat pwe*. After a systematic analysis of the tension between creativity, traditionalism and openness to foreign influences, the author assesses the factors needed to sustain this important art form. The author argues that *zat pwe*'s survival depends on its ability to continue to appeal to younger Burmese and foreign tourists, as well as the willingness of older performers to pass on their knowledge. Support from bodies and institutions that are not part of the government are also crucial. The book moves on rapidly again in geographical terms and subject matter to a chapter by Vito Hernandez concerned with how international heritage charters are adopted and implemented in the Philippines. What has been noted elsewhere in Southeast Asia seems to apply to the Philippines as well, namely that international charters are often the basis for local legal interpretations since national laws are often

lacking. Hernandez recognises that these international charters are useful at the outset, but argues that countries need to move on to develop their own legislative frameworks and social institutions.

The next chapter is entirely different from those that precede it as it deals with an internationally renowned institution, The National Museum of Singapore, which was founded in 1849. It is useful to be reminded about how old some of these venerable institutions are in Southeast Asia, which along with its counterpart in Jakarta was founded well before many national museums in Europe. The chapter by Kwa Chong Guan is a familiar story about how museums have had to refresh and reinvent themselves to retain their contemporary relevance; it is a tribute to creativity, open-mindedness and professionalism of its curators that it has worked out so well in Singapore. The book stays with Singapore to examine the realities of archeological excavation in a rapidly changing society, including many insights from the author's illustrious career. He concludes that the archaeologists have learned to work with the private sector over the years and that they may even prefer its representatives to the slow-moving conservative elites of government. In fact Miksic's thoughtful concluding remarks could very well have brought the book to a close, but instead there is another chapter to follow, on Vietnam. This excellent chapter by Tran Ky Phuong reminds us how energetic was the French contribution to CRM in Southeast Asia and how it laid the foundations of a very active archaeological research culture in Vietnam. It would probably have worked more coherently if it had been situated next to the chapters on Cambodia, but it is a fine contribution nonetheless. Overall, this volume provides an excellent overview of Cultural Resources Management in Southeast Asia, underpinned by serious scholarly research and practical experiences.

CHRISTOPHER J. LEE (ed)

Making a world after empire: the Bandung moment and its political afterlives

Athens OH: Ohio University Press, 2010,

xv + 400 pp., ISBN 978-0-89680-277-3, pb US\$23.96

Reviewed by A.J. Stockwell

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The Bandung Conference or Asian-African Conference of April 1955 was convened by the prime ministers of Burma, Ceylon, India, Indonesia and Pakistan, and attended by leaders of a further 24 newly independent or nearly independent nation-states. Principal participants included Sukarno (the conference host), Nehru, Nasser, and, more controversially, Zhou Enlai who, having escaped an assassination attempt on his way to Bandung, was persuasively conciliatory. They considered problems of common interest and concern, and discussed ways of achieving fuller economic, cultural and political co-operation. Despite their many differences they were united by the experience of colonialism which Sukarno emphasised in his introductory speech: 'We are often told "colonialism is dead". Let us not be deceived or even soothed by that. I say to you, colonialism is not yet dead.' Although European colonialism and American neo-colonialism were his obvious target, the conference extended the charge to 'colonialism in all of its manifestations', thereby distancing itself from the Soviet Union. Of course, Bandung had its precursors and its successors, such as the inaugural Pan-African Congress of 1900, the Pan-Asian Conferences of the 1920s and the Belgrade Conference of 1961. Moreover, in some ways its achievements were modest, focusing on economic, technical and cultural objectives. Nevertheless, it was a conference of major significance, principally because it identified the central problem of foreign relations facing all Afro-Asian nation-states in the 1950s: how to engage with an international system dominated by Cold War bi-polarity but without being forced to take sides. In doing so, Bandung provided both the basis for a Third World community of nation-states and the momentum that led to the formation of the Non-Aligned Movement six years later.

In 2005 the fiftieth anniversary of the Bandung Conference was marked by another Asian-African Summit, though this time it was attended by representatives of 106 states. Like the original gathering, it was held in Indonesia; some sessions met in the venue of the 1955 conference. Again like the first, it concluded with a commitment to continuing co-operation: the New Asian African Strategic Partnership. By contrast, however, scholarly assessment of the anniversary appeared in danger of going by default. In the epilogue of *Making a world after empire*, Antoinette Burton describes how when she proposed a panel on nationalism in the Age of Bandung for the annual American Historical Association – the largest professional organisation for historians in the United States – she was told that ‘no one on the program committee, save the South Asianist, knew what Bandung was’. In the end, Burton’s proposal was accepted, and there were other academic events, too. Conferences or workshops were held in Canberra (2004), Chicago (2005) and Stanford (2005). Commemorative publications followed: Jamie Mackie, *Bandung 1955: nonalignment and Afro-Asian solidarity* (Singapore: Didier Millet, 2005); a special issue of *Inter-Asia Cultural Studies*, vol. 6, no. 4 (2005); Kweku Ampiah, *The political and moral imperatives of the Bandung Conference of 1955: the reactions of the US, UK and Japan* (London: Global Oriental Ltd, 2007); Tan See Seng and Amitav Acharya, eds., *Bandung revisited: the legacy of the 1955 Asian-African conference for international order* (Singapore: NUS Press, 2008); Derek McDougall and Antonia Finnane eds., *Bandung 1955: little histories* (Melbourne: Monash University Press, 2010); and the book under review.

Making a world after empire originated in papers presented at the workshop held at Stanford University in May 2005. These have been revised for publication in the light of further research and joined by others, including a few that have been published elsewhere. The thesis that underpins this collection is that ‘the Bandung moment’ was by no means a passing moment soon to be overtaken by events, but a pivotal moment as world history moved into the post-colonial era. In his substantial introductory essay (‘Between a moment and an era: the origins

and afterlives of Bandung’) Christopher J. Lee sets out the overarching argument: the Bandung Conference was ‘a historical juncture that served as a summary point for previous anticolonial activism and a new baseline by which the accomplishments of the postcolonial world were to be measured’.

The ten empirical case studies that follow have been designed to substantiate this premise. They are arranged in three sections. Part One, ‘Framings: Concepts, Politics, History’, consists of ‘The legacies of Bandung: decolonization and the politics of culture’ by Dipesh Chakrabarty (previously published in *Economic and Political Weekly*, 2005), ‘Contested hegemony: the Great War and the Afro-Asian assault on the civilizing mission’ by Michael Adas (previously published in the *Journal of World History*, 2004), and ‘Modeling states and sovereignty: postcolonial constitutions in Asia and Africa’ by Julian Go. The chapters in Part Two, bracketed as ‘Alignments and Non-Alignments: Movements, Projects, Outcomes’, are country-specific, viz: Laura Bier on Third World women in the Egyptian women’s press; James R. Brennan on Radio Cairo and the decolonisation of East Africa; G. Thomas Burgess on Mao in Zanzibar; Jamie Monson on labour, modernisation and the construction of the TAZARA railway between Dar es Salaam and the Zambian copper belt, 1968–86; and Christopher J. Lee on the Cold War politics of Alex La Guma and the African National Congress. The third section on more recent developments contains two chapters: one on China’s engagement with Africa by Denis M. Tull (previously published in the *Journal of Modern African Studies*, 2006) and the other on the Indian Ocean region after the Cold War by Jeremy Prestholdt. These case studies are intended to enable us to ‘move beyond the theory-driven conventions of postcolonial studies’. To an extent they do this, and, in so far as they do, they engage with the issues, and in the language, of postcolonial studies but not those of international relations. In other words, do not expect to find here an analysis of the Bandung Conference itself or a comprehensive survey of the Non-Aligned Movement during the Cold War.

GERHARD HOFFSTAEDTER

Modern Muslim identities: negotiating religion and ethnicity in Malaysia

Copenhagen: NIAS Press, 2011

xv + 272 pp., ISBN 978-87-7694-081-2, pb £18.99

Reviewed by Peter G. Riddell

Melbourne School of Theology

This work begins with a striking assertion about the current state of play in Malaysia: 'a Malay elite is maintaining a hegemonic system of control and cultural dominance, whilst juggling incursions into its political sphere by Islamic and Malay supremacists on the one hand and moderate civil society groups on the other' (p. vii).

Hoffstaedter formed the above views on the basis of an extended period of ethnographic research in various Malaysian locations, especially Selangor and Kelantan. He has shaped his arguments into seven main chapters.

Chapter One sets the scene in a most effective manner. The author provides a useful and accessible theoretical discussion of identity, stating from the outset that 'in Malaysia ... racial identity is a key identity marker' (p. 2) He is at pains to stress the role of elites in this identity formation, distinguishing between secular and Islamic elite, each of which has a powerful role to play. He foreshadows later discussion by declaring that 'the Malaysian social contract guarantees the superiority of the Malays' (p. 25), reinforcing this statement by adding that 'the social contract provided the foundations for a system of governance based on inequality and exclusion'. By this early stage the reader can be in no doubt that the author is committed to asking any question and reaching any conclusion, regardless of political sensitivities.

Chapter Two begins with a very helpful paragraph in which the author interacts with his friend Faris. This device, used to launch each chapter, serves to keep the discussion grounded and reminds readers that the focus is on real people, not theoretical constructs. Hoffstaedter surveys the historical factors leading to Malay and Muslim identities being conflated. He

points out that the Malaysian Constitution defined Malay as *agama*/religion + *bahasa*/language + *adat*/customary law but in the early 21st century the latter two identity markers have declined in importance, leaving *agama* as the key marker.

He then introduces his notion of Islamicity, defining it as 'the personification of Islamic space, the embedding of an all-encompassing worldview into personal belief...' (p. 45) He returns to this in more detail later, finishing this excellent chapter by presenting the popular self-perception among Malays that they are 'privileged as Malays by the Malaysian state and privileged as Muslims by God' (p. 54).

The author devotes the third chapter to 'an interrogation of the public space in Malaysia and what role race and religion, i.e. Malayness and Islam, play in it' (p. 60) He observes that politics and the state are key actors in conceiving and shaping Islamic space in Malaysia. He points to the new administrative capital of Putrajaya, established in 1995 as the brainchild of Prime Minister Mahathir and filled with Islamic architecture.

But such state-shaping of Islamic identity is not restricted to the Federal Government. In 2005 the Islamic Party of Malaysia Government in the state of Kelantan declared its capital Kota Bharu to be 'an Islamic City', in the wake of many years of Islamic legislation establishing Islamic practice as normative for the Kelantanese. Hoffstaedter observes that 'the elite fashion a "real" Islam or authoritative Islam, which is nonetheless internally contested' (p. 73).

As part of the impact of state shaping religious identity and perceptions, the author refers to the policing of Islamic deviance (p. 73ff) as well as ongoing debates surrounding supposed large scale conversions of Muslims to Christianity which emerged from rumour mongering reinforced by loose talk by government officials.

In Chapter Four the author considers former Prime Minister Abdullah Badawi's Islam Hadhari (progressive, civilisational Islam), and its role in engineering Malay Muslim identities. This set of principles represents Badawi's reconceptualisation

of the 624 AD Constitution of Medina, aiming for inclusivism in a pluralist society. However, rising Islamist groups such as *Front Bertindak Anti Murtad* and *Pembela Islam* spoke with a contrary voice. Hoffstaedter concludes that Islam Hadhari has largely failed 'because it runs counter to both progressive and conservative elements in civil society' (p. 89) and did not connect with ordinary Malaysians.

In Chapter Five the author moves from a focus on government actors to a consideration of 'civil society actors who are manipulating, resisting and influencing the state's control over Islamicity, Islamic space and Malayness' (p. 111). He observes that civil society, like the state, is another contested space in Malaysia where Malayness and Islam are fought-over concepts. He clarifies who he means by observing that 'Civil society is as much the pro-democracy organisations and NGOs working for better working and living conditions, as it is the various fundamentalist movements, often proclaiming similar ends, but with radically different means' (p. 113).

The groups who receive specific attention include progressive civil Islam groups, such as the Middle East Graduate Centre and Sisters in Islam, as well as reactionary civil society groups: FORKAD (Action Front against Apostasy), BADAJ (Coalition against the Inter-Faith Commission), TERAS (Malay Empowerment Movement), and the Muslim Brothers, set up as a counterpoint to Sisters in Islam.

Chapter Six continues the discussion of civil society, turning its attention to a diverse set of themes, including spiritual places and spirit mediums. The author also considers the impact of online media in shaping Islamic identity, taking account of elements as current as Islamic applications on mobile phones. He observes that 'the Islam on offer on the internet is global Islam ... [that] has been purified of ethnic and national cultures' (p. 154) He devotes particular attention to the Tablighi Jamaat, a worldwide Islamic revivalist movement that is active in Malaysia.

In Chapter Seven the author draws the threads of

preceding discussion together. He begins by asserting that state policies perpetuate fractured identity, divided along racial and religious lines. His friend Faris laments: 'Although we're all truly Malaysian, it seems it is deemed that some are more Malaysian than others' (p. 189).

Hoffstaedter holds both elites and elements of civil society responsible. The elites, he asserts, are the agents of 'a system of exclusion and othering over time that culminates in a form of politicide against its main constituents, the Malays' (p. 190). He defines politicide as state-sponsored and state-enacted notion of exclusion, reinforced by parts of civil society. He considers various modes of exclusion: mosques (the author was ejected from mosques on several occasions); Hari Raya Korban/Haji (the author was not allowed to eat meat from the sacrificed animal as he was not a Muslim); open houses (when Islamic feast days coincide with other faiths feast days, the tradition of sharing open houses is being increasingly challenged by certain conservative Islamic groups); Putrajaya (the author was denied access to a government department because he was wearing baggy shorts that were deemed unIslamic by security guards); halal eating places (at meal times people split into religious groups).

The author concludes the chapter by observing an irony: 'the majority of Malays are not the "beneficiaries of privilege." In fact ... they are the most heavily policed and politicized' (p. 219).

This book is a must-read for anyone interested in a variety of topics: Malaysia, multiculturalism and pluralism, Islam and modern society and so forth. Hoffstaedter is fearless in his assessment, which paints a none-too-rosy picture of the Malaysian state and elites. But his tone is never hysterical; rather it is reasoned, logical and powerful in its argumentation. His writing style is very accessible, with scholarly observations interspersed with slice of life insights that hold the attention of the reader. Having carried his reader on a coherent and well-constructed journey, Hoffstaedter (p. 227) ends with a

recommendation for Malaysian authorities and elites, one that bears careful thought:

The first step must be an end to all forms of politicide against the majority and the minorities, in order to free the individual from the tyranny of racial-cum-religious politics and return agency to the individual. This includes allowing all individuals, especially Malays, to choose their religion.

LIANA CHUA

The Christianity of culture: conversion, ethnic citizenship, and the matter of religion in Malaysian Borneo

New York: Palgrave Macmillan, 2010

xiv, 258pp., ISBN 978-0-230-12046-4, £55.

Reviewed by Victor T. King

University of Leeds/Universiti Brunei Darussalam

Religious conversion has been one of the most significant processes generating social, cultural, economic and political change in Southeast Asia. In Borneo post-independence nation-building and the official recognition of the 'world religions', particularly Islam and various forms of Christianity, including in Kalimantan the primarily Ngaju Dayak religion of Kaharingan (which has been raised to the status of a variant of Hinduism sharing that status with Balinese Hinduism), have caused ethnic minorities to weigh their options in deciding which of the major religions to join. Liana Chua's study was undertaken during 14 months of field research in Sarawak in 2004-05 for her doctoral research at Cambridge among the Bidayuh of Kampung Benuk, a large Biatah-speaking village of some 500 households located in the Penrissen region south of the state capital Kuching. She has also had the subsequent advantage of being able to revisit Sarawak, once or twice yearly for between two weeks and three months from 2006 to 2010, and has covered other Bidayuh regions, including Singai and Padawan as well.

In contemplating the problem of engaging with culture (in Malay *budaya*) and cultural identity

among the Bidayuh and pursuing an initial interest in exploring the ways in which Bidayuh understood, constructed and changed their culture, she determined in the early stages of her field research that she may well have been looking for 'the wrong thing': she came to the conclusion that 'focusing on *budaya* would lead to an ethnographic dead end filled with reifications, misapprehensions, and political constructs that had little to do with the reality of village life' (p.2). In official rhetoric and ideology, culture has come to be expressed in terms of what is visible, material and distinctively and obviously Bidayuh (architecture, heirlooms, handicrafts, ritual practices, costume, dance and music and so on). Perhaps this lack of interest in *budaya* or in its meaningfulness in Bidayuh terms is not surprising in that the concept of culture is an externally imposed heuristic device, rendered here in Malay; it probably had little resonance with the Bidayuh because they thought about and practised what might be termed their culture in a way which did not always fit with official versions, or they assumed that their culture, associated with the 'old ways', was on the verge of extinction or that in their currently experienced everyday life which has been increasingly oriented to Christianity, it did not correspond with a delineated, designated, unified, coherent and comprehensive set of values, beliefs, traditions and behaviour.

Bidayuh concepts which are closely related to that of *budaya* comprise *agama* (*ugama*), again a Malay term, *adat*, which refers specifically to 'customary law' but more broadly to a particular 'way of life' (in both Bidayuh and Malay), and *adat gawai* (a Bidayuh term encompassing 'the rituals, principles, practices, and other features of Bidayuh's pre-Christian lifeworld', p. 211). Culture, as a concept, can therefore be both too broad (it's everywhere) and too narrow (referring to sub-sets of ideas and behaviour) and in order to grasp what it might mean and comprise Chua chose to examine it through the perspective of 'the Christianity of culture'.

This in turn required her to turn her attention to the reasons for and the processes, character and consequences of Bidayuh conversion to Christianity, which is most decidedly part of Bidayuh culture. Interestingly in the case of Kampung Benuk she also

had to address the fact that Christianity did not comprise a widely agreed set of principles, values and practices. In the village there were Anglicans, Roman Catholics and adherents of the Borneo Evangelical Church (Sidang Injil Borneo [SIB]) with only small numbers of elderly practitioners of 'the old rituals'. Chua asserts that religious divisions 'largely remain irrelevant in daily life' (p. 95), that in principle all Christians are unified in Jesus, and the overall shared view is that conversion has been part of becoming 'modern' (*moden*), but the SIB in particular diverged from their Christian cousins in their strong rejection of 'the old ways' (pp. 5-6). With that exception what Chua demonstrates importantly is that the discourses and practices of the majority of Bidayuh (Anglicans and Catholics) should not be characterised solely as a 'rupture' with the past, though clearly there is evidence of discontinuity, but also as demonstrating connections, both established and new, with *adat gawai* (though an important issue is how long will this continue?). Chua approaches this question of continuity and discontinuity through a consideration not so much of cultural (specifically identity) politics and the objectification of things cultural, though this is important, but rather of 'cultural consciousness', native exegesis and 'poetics' (p. 7).

Chua's study also falls squarely within the increasingly substantial literature on the processes of identity maintenance, construction and transformation in Southeast Asia (see especially chapter 1), and in the Bidayuh case, as Clare Boulanger has demonstrated in her examination more broadly of urban-based Dayaks in Kuching, the significance of Christianity as emblematic of being both modern and different from the politically ascendant Muslim, primarily Malay populations of Malaysia. Chua presents us with an incisive and thoughtful dissection of the political ideology of multiculturalism, the official discourses of race, and the problematical engagement of the Bidayuh with and their disengagement from or at least their ambivalence about Malay-dominated Malaysia (*ketuanan Melayu*) and Muslim-dominated Sarawak. She demonstrates that the Bidayuh have signed up to the national project of modernisation and

development and therefore see themselves as firm members of a Malaysian nation and citizens of a Malaysian state, though, as Fausto Barlocco argues in similar fashion for the Kadazan of Sabah, Malaysianisation from a non-Malay, non-Muslim perspective on the Federation has 'generated a widespread sense of alienation from its institutions and the powers-that-be' (p. 42). She also pursues the interesting distinction between Bidayuh views on ethnic 'fixity' (including genealogical connectedness and primordialism associated with *Melayu*) and 'fluidity' or 'the flux of becoming' (which in relation to Bidayuh ethnic identity is conceived in terms of behavioural performance and allows the possibility of crossing boundaries when the situation requires or suggests it).

This is a well crafted study in both ethnographic and conceptual terms. It is beautifully written and the argument complexly interwoven and seamlessly structured. I liked the mix of more formal analysis and the discursive contemplation and reflection on the encounters between the anthropologist and her anthropological subjects and their understandings (captured in Chua's methodology of 'exegetical congruence' [p. 28]. The monograph is a valuable contribution to the anthropology of Christianity and our understanding of its forms and content and the meanings, inner states and consequences of religious conversion for those experiencing it. But perhaps a more wide-ranging treatment of the sociology and anthropology of religion and philosophy in Southeast Asia in particular (and more especially between what used to be called the 'great' and the 'little' traditions or perhaps less satisfactorily the distinction between 'religion' and 'magic' or 'supernaturalism', and between 'doctrine' and 'practice') might have served to locate and confirm the significance of this study (which it thoroughly deserves) in a wider body of scholarship (from the Buddhist mainland, Muslim insular Southeast Asia and the Catholic Philippines).

JEAN MICHAUD & TIM FORSYTH (eds)
Moving mountains: ethnicity and livelihoods in highland China, Vietnam, and Laos
 Vancouver: UBC Press, 2011
 235pp., ISBN: 9780774818384 , pb US\$34.95

Reviewed by Jonathan Rigg
 University of Durham

Jean Michaud and Tim Forsyth have made their marks as iconoclasts of highland change in mainland Southeast Asia. True to form, then, *Moving mountains: ethnicity and livelihoods in highland China, Vietnam, and Laos* is much more than a collection of individually interesting case study chapters. There is an argument that weaves its way through the text, which means there are real rewards for reading the book as a whole, rather than cherry-picking the chapters that, at first glance, might seem the most interesting. After an intriguing foreword from Terry McGee where he connects his interest in urban change with the book's concern with highland rural change, there are eight core chapters bookended by a substantial introduction from the editors, and a rather briefer conclusion.

The book is not about culture; it is about the relationships between livelihoods and ethnicity in the Southeast Asian massif. As the editors write, the 'aim of the book is to present locally grounded analyses of how ethnic minorities [in the Southeast Asian massif] fashion livelihoods and to question how ethnicity affects, and is influenced by, economic and political changes in relation to these livelihoods' (p. 1). It is therefore about the co-production of ethnicity and livelihoods in the context of the socio-economic (and environmental) changes that are reverberating through the highlands of mainland Southeast Asia.

After framing the book as a whole in their instructive introductory chapter, the editors have collected together case studies from a truly international set of scholars based at institutions in Canada, UK, USA, France and New Zealand. Having just written that, it becomes clear that there is no contributor based at an institution in a Southeast Asian country. That said, I know making this point is a cheap shot; Southeast

Asians based in Southeast Asian institutions able to contribute to a project like this are comparatively thin on the ground. Yos Santasombat, Chusak Wittayapak and Stan Tan have made valuable interventions, but I also know that teaching and other demands often make it hard for scholars in the region to find the time to contribute to edited volumes.

There were four standout chapters for me, but I realise that others will think differently – hence the point about the value of reading the book in its entirety. First, there is Olivier Évrard's on livelihoods and migration among the 'twice marginalized' Khmu of northern Laos, who find themselves pushed to the margins, in Évrard's view, both economically and conceptually. In their chapter on diversification in the Vietnam uplands, Claire Tugault-Lafleur and Sarah Turner are intent on a similar unsettling of neat, clear and one-dimensional stories of 'transition'. Here, rather than characterising their research subjects as twice marginalised, they instead prefer to see them simultaneously resisting and embracing the livelihood opportunities offered by marketisation. John McKinnon's chapter on Hani agency on the China-Vietnam border I found interesting not least because he has been an acute observer of highland change in the area for almost 40 years; there's nothing like seeing history unfold to inject some humility into our ability to anticipate the future. Even when we do know what has happened, the causalities remain indeterminate which makes it so scary when policy-makers think they know what they are doing. Finally, I found a great deal of value in Janet Sturgeon's analysis of rubber-based transformations in China's Xishuangbanna. Echoing McKinnon's chapter, she shows how farmers are more market aware than the extension agents who putatively guide them. All the chapters, and not just these four, have one thing in common: a desire to personalise economic and social transformations, and thus to disrobe 'development' of its technocratic shell – to venacularise modernity (p. 215).

Not only do I like the content of the book – and just to be shallow for a moment – I also love the cover. Why, seemingly, is it assumed that academics are not bothered with how a book looks, so much so that

publishers can produce book-after-book with the same dull cover design? I am not sure that many of us inhabit a post-consumer (or is that pre-consumer?) space where looks amount to nothing; at least, I don't. Here, an evocative and striking picture taken by Jean Michaud in southeast Guizhou is artfully allied to a subtle jacket design. Thank you UBC Press.

JULIE GIFFORD

Buddhist practice and visual culture: the visual rhetoric of Borobudur

London: Routledge, 2011

222 + xix pp., ISBN 978-0-415-78098-8, hb £80

Reviewed by Nick Ford

Mahidol University, Thailand

'The lost monument' of Borobudur stands as one of the most fascinating sites of classical Southeast Asia, and that fascination is only enhanced by the experience of traversing the structure, rather than arising from any aesthetic appeal of its rather squat-like, overall, stupa form. Given the paucity of textual sources remaining from 9th-century Java the research that has sought to investigate its meaning and implication has almost resembled an unfolding detective story. Julie Gifford's new book on Borobudur makes a real contribution to our understanding by synthesising the existing literature and taking further a series of plausible arguments concerning how people would have actually used and experienced this incredible structure.

In briefest summary, Gifford has approached the task by reference to some selected bodies of theory (such as Harrison's notion of 'intrapsychic memorialization' and McMahan's application of cognitive metaphor theory), careful visual analysis and interpretation of the panels and terrace design, and above all by drawing upon key Mahayana Buddhist texts for further interpretation of the Gandavyuha (the treatise underlying the panels of the upper terraces). It is important to note that the book explores in an ultimately theoretically coherent fashion the whole range of Borobudur's elements –

mandala, galleries of panels, Buddha statues and the final stupa.

Of course, Borobudur's mandala-based plan and series of terraces lend itself to a clear almost narrative structuring, and the chapters in Gifford's book follows this customary form of order. However, rather than making the usual overview followed by (necessarily) brief annotations of all of the panels, Gifford takes a more thematic approach to explore her core themes that pertain to the visualisation and meditation that would have accompanied the practitioner's ascent and descent of the structure during the Sailendra period. She presents a highly detailed visual analysis of a relatively small number of panels. The standard numbering of the panels ensures that the reader can readily cross-reference her interpretations.

In my view it is in chapters three and four (and in particular from around p. 100 onwards) that the book really comes 'into its own'. A key emphasis is that the relief panels 'refer' as much to meditative practice as to the underlying text. Gifford demonstrates that in the Gandavyuha galleries the panels do not follow the usual 'narrative' unfolding sequence of events (such as bodhisattvas' compassionate and devotional acts). Rather, she argues that the third and fourth galleries comprise 'panoramic art' picturing 'a soteriologically privileged realm called a purified Buddha field' (p. 19), which is entered by meditatively vividly visualising his spectacular realm, entailing the practice of 'zooming in' on detail and 'zooming out' to the whole, while maintaining the vivid clarity (p. 103). The panels essentially form a 'programmatic ritual venue that demands to be encountered at least in part through bodily movement' (p. 49) which is better done in a physical structure rather than a text. Her detailed analysis of content, inclusion and point of view of characters, order and omissions (from the underlying text) not only provide strong support to her arguments, but also testify to the incredible scriptural and architectural intelligence of Borobudur's Javanese creators.

One of the fundamental problems of interpreting Borobudur has been the loss of the precise texts used by the Sailendra Buddhists. Gifford draws upon a wide range of work on Indian (pre-dating Borobudur) and East Asian and Tibetan (translated or compiled later) treatises and commentaries. In particular Gifford is able to draw upon selected Tibetan *logong* or mind-training texts, including the *Public explication of mind training* by Sanye Gompa (1179–1250). Gifford is acutely aware of the risks of using later works to interpret the meditational experience of 9th-century Borobudur, but provides a highly compelling correspondence between the *logong* visualisations and the Borobudur relief panels. The connection is highlighted by Tibetan commentaries that stress that with reference to the cultivation of *bodhicitta* (the altruistic bodhisattva impulse) the *logong* texts drew precisely upon the teachings of the Sailendra Indonesian guru Serligha.

Although she makes no reflexive mention of it, I suspect Gifford has experience of contemporary Tibetan Vajrayana Buddhism, in which such visualisation meditation is a central practice. I would also contend that such meditational experience (not only Tibetan) is extremely enriching to the study of classical Southeast Asia.

Gifford's detailed visual analysis of the order and content of the Gandavyuha is related to both the particular meditative visualisations and the ritual circumambulation. Rather than following the order in the Gandavyuha text, the panels and galleries follow the order of visualisation practice, for instance, with respect to the *logong* practice of giving and taking, with the shift from contemplating giving to those in *samsara* to contemplating offering to the cosmic Buddhas.

The fifth and final chapter customarily explores the cosmic terrace of the (latticed) Buddhas and the central stupa, in terms of *sunyata* or 'emptiness'. Her final conclusion returns to the Sailendra dynasty, and discusses the possible royal performance of the ritual ascent and descent of Borobudur.

Gifford has covered so much ground in this book in just 179 pages (excluding notes, index and

bibliography) and I am conscious that there is so much that I do not have space to mention here. It would be helpful if the book is published in paperback, and a glossary of the Sanskrit terms would also be useful to assist a wider readership. This is a terrific book that *had* to be written.

BERNARD SELLATO (ed)

Plaited arts from the Borneo rainforest

Copenhagen: NIAS Press; Jakarta: Lontar Foundation
534pp., ISBN 978-87-7694-074-4, hb £45

Reviewed by Ben Burt

British Museum

When I dropped this 3-kg book on the table to show colleagues at the British Museum, it was suggested I begin its review with 'this substantial work ...', which indeed it is, not only in weight but also in its content. The book demonstrates that 'plaited arts', or basketry, matting, hats and other artefacts of forest fibres, is a vast and complex subject within the diverse but interrelated cultural traditions of Borneo. While not attempting to be encyclopaedic, Bernard Sellato, as editor, does expect, quite credibly, that the book will 'stand as the definitive reference for years to come'. In collating over 50 papers of variable length and scope by more than 20 authors, focusing on almost as many local traditions or categories of artefact in 533 pages, he has completed a massive task, which he confesses to have taken him 15 years.

The editor effectively synthesises the book's ethnographic and theoretical contribution in his Introduction. Observations on the anthropological study of material culture, a working definition of plaiting and a review of basketry studies are followed by a summary of Borneo culture and history focusing on craft production, plaiting, and indigenous perspectives on its quality and value. He situates plaiting within the resources of the forest which provide the materials, the kinds of artefacts and their makers, and relationships between form, function and style. The dynamics of cultural change are considered, in recognition of the historical context of artefact production among the different but interrelated local traditions of Borneo and beyond.

Analytical issues are noted in the description of plaiting and related techniques, in the definition of designs and motifs, and the relationships between names and meanings. While avoiding the invidious Western distinction between art and craft, he acknowledges the influence that this and other criteria such as authenticity, commercialism and essentialised ethnic categories, exercise through the global collectors' market. The conclusion is that such markets may support plaiting traditions which are threatened by other effects of globalisation, including the extractive industries which are degrading the forest resources as well as the cultural traditions of Borneo.

The chapters which follow substantiate the editor's theoretical and ethnographic insights, but not always explicitly and with varying levels of analysis. In Chapter 2, dealing with materials and techniques, Christensen describes the properties and uses of forest plants in a detailed comparison between two communities from different ethnic groups and ecosystems, but based on botanical rather than indigenous categories. Dunsfield describes a range of fibre interlacing techniques, comprehensive enough to serve as a useful reference well beyond the scope of this book, with essential diagrams which would, however, have benefitted from redrawing to clarify and standardise their appearance. From here the book goes on in Chapters 3 to 8 to describe specific culture areas of Borneo, each comprising several essays apparently chosen to include as much ethnographic information as possible, including reprints of notable earlier publications. The scope of the contributions varies from general overviews of large regions to detailed studies of an ethnic group or local community. Some provide comprehensive descriptions of various kinds of plaited artefacts and their uses, domestic, and ritual; others detail the materials, plaiting techniques, designs and motifs. Most introduce the history and culture of the ethnic groups concerned and some focus on the cosmologies which the artefacts symbolise in their manufacture, design and use. There are studies of particular types of artefact such as sun hats and baby carriers, which might alternatively have been grouped with Chapters

9 and 10, as they deal with floor mats and miscellaneous artefacts across cultures. Concluding chapters discuss the antecedents of the contemporary export market in longstanding trade within and beyond Borneo, developing from the colonial period into a tourist market for generic regional styles, and the concurrent recognition of ethnic groups, once conflated as 'Dayak' and 'Malay', as a plethora of shifting local identities.

The editor has had a difficult task in collating and classifying these studies, written to various academic agendas or none, into a single volume. He may have accepted some opportunistically, and he could perhaps have arranged some of them differently. Hence, the useful Appendix cataloguing various forest materials could have gone among the introductory chapters. The result can sometimes be confusing; distinctions between the various authors and the editor's contributions as subsections of the chapters are not always immediately obvious, and illustrations taken from previous publications are not always reproduced well. Nonetheless, he has done a service to both writers and readers by assembling in a single volume papers which might otherwise have been scattered among innumerable journals, if published at all. The book's lavish illustrations, all in colour except the archival photographs and diagrams, testify to the artistry and technical ingenuity of Borneo plaited artefacts, and generally do justice to the artistic qualities of the artefacts and to the contexts of their manufacture and use. The texts on their design, production and use show how these qualities contribute to local culture, in the prestige of skilled craftwork, especially of women, in the mediation of spiritual forces through symbolism and ritual practice, and in the representation of social and cosmological roles and relationships. Makers, collectors and curators of plaited work, as well as anthropologists and historians of Southeast Asian art, will find the book an essential reference, and many others will also enjoy looking at and learning about this rich cultural tradition.

ANN R. TICKAMYER & SITI KUSUJARTI

Power, change, and gender relations in rural Java: a tale of two villages

Athens OH: Ohio University Press, 2012

246pp. ISBN 978-0-89680-284-1 pb \$23.96

Reviewed by Becky Elmhirst

University of Brighton

As the authors of this book note, contradictions in the status of women in rural Java have long exercised scholars. On the one hand, women are seen as holding substantial access to and control of resources within the household and wider society, compared to women from other Asian or Islamic societies. At the same time, whilst women may control household finances and own and manage property in their own names, such power is reined in by a hegemonic gender ideology which limits women's autonomy and mobilises female labour for political ends. In recent years, there has been a renewed interest in these vexed questions, prompted in part by post-New Order political changes in Indonesia and also by a resurgence in scholarship directed towards understanding the role of Islam in everyday lives in Java (e.g. Newberry 2006, Robinson 2009). What links many of these studies is an approach to gender which cuts through scales of analysis (state, community and household) in order to explore the intimacies of state rule in Java, centring analysis on everyday life and the power-plays of practices which make up domestic and community spaces.

This book is very much in this vein. Ann Tickamyer and Siti Kusujarti set themselves the perhaps unreachable goal of bringing some resolution to debates on women's status and power in rural Java by drawing on detailed field research in two villages in the special province of Yogyakarta that each has conducted over the course of the past 20 years, beginning with doctoral research in the early 1990s, and carried on through a series of subsequent field visits. They situate their study analytically within a familiar and well-worn understanding of gender as fluid, constructed and multi-dimensional, which allows them to anticipate and look for opportunities for change in gender ideologies which, it might be

assumed, are becoming apparent in Indonesia's emerging socio-political landscape.

The book begins with a clear and concise review of previous studies of gender roles in Java, which highlights in particular debates about how power is conceptualised in Java, and how insights from this debate have informed analysis of gender relations. Whilst some readers might wish for a more critical reading of these debates, the authors use this body of literature as a platform for the remainder of the book, which is centred very firmly within the two villages studied. Subsequent chapters focus on the village settings, offering a 'then and now' comparison of the two villages and their material and cultural environments, a richly textured discussion of the gendered exercise of power in everyday lives, specifically in terms of the gender division of labour, and the role played by state-sponsored development programmes in contributing to the gendering of particular forms of work. These questions are addressed in more detail in chapters 4 and 5, which discuss gender and agricultural production, and gender and social welfare respectively. In each chapter, analysis is organised around a description of how gender roles were played out during the era of Indonesia's New Order government, and how these have changed (or not) subsequently. What emerges is an intriguing picture of continuity and change, and perhaps most notable is the sense in which some of the most keenly felt changes were less to do with national level political shifts per se and more closely associated with technological changes (around rice harvesting), enhanced rural-urban links (an overall urbanisation of rural livelihoods) and neoliberalism (withdrawal of some key state subsidies). Contradictions in women's roles and status remain, albeit perhaps taking slightly different forms as new livelihood opportunities open up. The authors conclude that this continuity reflects the continued importance of Javanese tradition and culture in the practice of gender roles.

In that sense, the authors do not resolve the debate on women's status and power in rural Java – in a number of regards, their discussion and conclusions begs the question as to why the continuities they

describe remain so powerful. In part, the analytical framework they use to guide their study suggests that this in itself should be the starting point for trying to make sense of gender in rural Java: I would have liked to see a more critical and nuanced approach to somewhat essentialist characterisations of 'Javanese culture'. Whilst the description of lives and livelihoods in the two study villages is interesting (there is a welcome emphasis given to research methodology, author positionalities and empirical detail in the book), the focus on villager's narratives of household labour allocation is perhaps insufficient as a research strategy for really getting to grips with gender and power in this context. Readers will need to look elsewhere for a more complex discussion of gendered power in contemporary rural Java, but that said, this book is a welcome addition to recent work on gender in Indonesia and deserves to be read alongside other contributions in this vein.

References

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